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THE STEAMER "ATLAS" WHICH WAS WRECKED, CAUSING LOSS OF MISSIONARY EQUIPMENT (see page 859)

The "Atlas" is shown leaving the wharf at Chena, Alaska, for the trip up the river to Tanana Crossing

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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THE PROGRESS OF THE KINGDOM

"We Pray a Gladsome Christmas For all Good Christian Men"

THE cover of this issue shows the chancel of Christ Church Cathedral, St. Louis, with its beautiful reredos. It is from a photograph made for THE SPIRIT OF MISSIONS, and by those familiar with the cathedral, declared to be the best ever taken. It was in this hallowed place that the General Convention opened with a corporate communion early on the first morning; and here, too, on the following day the splendid United Offering of the women was presented.

FOR the third time Christmas comes to us veiled in the shadow of the great war. Almost it would

Christmas
Peace

seem that one might grow discouraged about the power of the religion of the Incarnation. Certainly it is difficult to align with the teachings of the Prince of Peace many practices of the warring nations. Of course war has its champions, and the military spirit is frequently in evidence, but it is doubtful whether men are any more convinced of the desirable-

ness or necessity for war than they were before the outbreak of hostilities. Notwithstanding all the influences which are brought to bear, and all the arguments which military apologists have contrived—notwithstanding the pressure which results from the organized effort of nations and the callousness which grows out of custom—at this Christmas-time the vision of peace is more beautiful and wonderful, and more to be desired than ever before. The message of the angels is not silenced by the thundering guns. May God hasten the day when He Who became Incarnate shall so lay His hand upon the hearts of men that they will see and serve Him, and in serving Him will love and serve one another!

HOW they crowd in upon us, these Christmas appeals from the Old World! Scarcely a day passes

The Christmas
Appeals

but one or more reaches the Editor's desk. There is the "French Wounded Relief," the "Fund for the Blind," the "Russian-American Re-

lief," the "Balkan Relief," the appeal for the orphans of France and for the wounded soldiers of England; and—perhaps most touching of all—for the Christmas Ship which is to carry food to the starving children of Armenia and Syria. How astounding is the need! Greater no doubt than it has ever been, because of the wasteful devastations of war. It is a poorer world, and far more implacable to the helpless, with each day that passes. But, thank God, America can help! Not so much as she would like perhaps; not so much as she ought, it is to be feared; but many of us will surely find some part of our Christmas joy in giving to those who are "an-hungered, and thirsty, and naked, and sick, and in prison" for the sake of Him Who gave Himself for us all. We need go no further than the columns of our newspapers to find opportunity, information, and the assurance of the need.

THE new Board is the old Board—with, we are sure, a new spirit. It is a joy to know that all those who were elected by the

The New Board General Convention will accept the responsibility laid upon them, and that when the Board holds its first regular meeting on December 13, it will be a reunited body, concerned only about the forward movement of the Church. A few changes take place in the representatives from the provinces. Bishops Cheshire and McCormick will take their seats; three new clerical and two new lay members will bring an infusion of fresh blood.

As regards the secretarial staff at the Church Missions House, the going of Dr. Burleson to South Dakota, and some alterations contemplated in the methods of conducting the business, will cause a considerable redistribution and some change of personnel. These will be decided at the Decem-

ber Board meeting, the record of which will appear in the January issue. On the whole, however, it is true—and we believe the Church will be thankful—that the work is to go on under much the same auspices as made it increasingly successful in the last six years. Even the recent misunderstandings have only emphasized for all parts of the Church our need of one another, and have strengthened the determination to work with a common zeal and devotion for the extension of our Master's Kingdom.

ALTHOUGH frequently spoken of as a Convention which accomplished very little, it will be long before the events and the doings at St. Louis cease to be topics of thought and discussion.

Echoes of the General Convention

More because of the things which it began, than those which it brought to a conclusion—more because of the spirit which was born there than the spirit with which men went there—it is certain to influence deeply the future of the Church. It is natural, therefore, that although our last issue was given up entirely to Convention matters, we should also in this number comment upon certain features heretofore passed over.

Social Responsibility Without doubt the most significant feature of the late Convention was the emphasis which it put upon Social Service. It would seem that with each triennium the Church makes a new discovery. This time it was Social Service; in New York in 1913 it was Christian Education; before that, in Cincinnati, it was the importance of the missionary work. These enterprises have to be forced upon the Church's attention by men who believe in them, but it is encouraging that the Church does recognize and accept them.

Never did the Convention consider so many topics which had to do with the social relations of men, and the Church's duty in connection therewith. No doubt this was stimulated in some measure by the "open forum," conducted in a tent just outside the Convention hall, where men of all views found free opportunity to commend their special panaceas for the ills of society; but it was evidently a growing conviction that the Church exists to make *this world* the Kingdom of God, and not simply to prepare souls for a better one. Because of this it was not difficult to move the Church's highest legislative body to take a definite stand with regard to certain crying evils of the present day. Three resolutions, passed with practical unanimity, should be given the widest possible publicity:

I

Whereas, There is a conspicuous laxity in the observance of those wholesome moral laws that should govern the conduct of the social life and practices of the people of this nation, manifesting itself in the increasing tendency to divorce, and in a Sunday disesteemed and dishonored; and

Whereas, Ostentatious luxury and prodigal extravagance mark in a vulgar and flagrant way the life of our age, creating false standards of living, and tending to make more evident the cleavage between rich and poor; and

Whereas, The awful tragedy of Europe calls for and demands a sober and searching examination of the standards of our individual and corporate life;

Therefore, be it Resolved, the House of Bishops concurring, That this Church in convention assembled solemnly places itself on record as standing resolutely and unflinchingly for simpler and more wholesome standards of living in family and social life, the highest and holiest recognition and maintenance of marital vows, and greater justice and equity in all relations of our industrial life; and furthermore, be it

Resolved, The House of Bishops concurring, That this Convention urges upon clergy and laity alike throughout the Church, by precept and example, the rigid observance in all social habits and practices of those Christian principles that make for sobriety, purity and holiness in the life of the people.

II

Whereas, The seriousness and gravity of life at this time call for the highest expression of clear thinking and personal self-control on the part of every Christian, that the momentous problems of the hour may be righteously solved, and the tremendous crisis in human affairs be met with sanity and moral sufficiency; be it

Resolved, The House of Bishops concurring, That this Convention, sensible of the great evils resulting from intemperance in the use of alcoholic liquor, appeals to all the people of the Church to set the example of temperance and self-control by refraining from the use of intoxicating liquors as a beverage at all public functions and social gatherings.

III

Whereas, Our age is witnessing vast and universal readjustments with reference to the manufacture and sale of liquor; and

Whereas, It is generally recognized that the saloon has become more and more a menace to the best interests of our corporate and industrial life;

Therefore, be it Resolved, The House of Bishops concurring, That this Church places itself on record as favoring such action in our legislative assemblies as will conserve the large interests of temperance through the repression of the liquor traffic.

Business Methods in the Convention Another feature of the Convention was the practical spirit manifested.

There was little patience with long speeches, and little interest in abstruse academic questions. The Convention was there to serve the Church, and not to waste its time in labored discussion. It wished to achieve results, and with this in view desired to perfect its machinery. An indication of this practical mind was seen in the adoption of the really remarkable report of the "Joint Commission on Business Methods in the Church." Nothing so thorough has ever been attempted. It contemplates a much-to-be-desired unification of the methods for recording, accounting and reporting throughout the parishes and dioceses of the Church. The report of this commission was accepted without change, and resolutions were adopted making recommendation to all dis-

ceses and districts: concerning the use of trust funds; adopting the form of parochial report recommended by the commission, and appointing a committee of five members, consisting of one bishop, one presbyter and three laymen, to aid in the establishment of a uniform system of Church finance and parochial reports. Dioceses and districts were urgently requested to enact canons compelling adequate insurance of Church property.

The Convention also adopted, as a practical method of Church advance, an amendment to the canons providing for the possible election of missionary suffragans. Suffragans as such did not fare particularly well in this Convention. The House of Bishops passed an amendment giving suffragans a vote, but this was overwhelmingly defeated by the deputies; not because the deputies failed to appreciate the value of the suffragan episcopate, but because they felt that it was still in too fluid a state to justify final decision as to its status. They were, however, willing that it should prove its value, and to this end passed the amendment above mentioned, which was finally concurred in by the House of Bishops.

It will now be possible to meet the varying needs of the mission field by any necessary local adaptation of the episcopate. Whether the demand for a negro bishop can be satisfied by this means does not yet appear, but it ought not to be impossible. Certainly a condition such as that existing in South Dakota can be met thereby, and it is conceivable that in a region like the West Indies the use of suffragans might in the future prove valuable in unifying the work of the several islands. There are those who feel we might follow the example of the Church of England in India, and begin our introduction of the native episcopate in Japan or China by the election of a suffragan.

It is cheering at any rate that the

Church is willing to make reasonable experiments which look toward possible progress. She is afraid of nothing so much as that she shall fail to go forward.

BESIDES the influence and impress which the General Convention leaves upon those who attend it and

“As Others
Saw Us”

upon the Church at large, there is always to be considered its effect upon the community where it is held. St. Louis is certainly not more impressionable and probably not more callous than the average large city of our land. The effect of this gathering of our Church upon public opinion there is rather strikingly expressed in the following from the editorial page of the *St. Louis Republic*:

“The Bishops, clergy and laymen of the great General Convention of the Episcopal Church have gone from us—but the savor of their presence remains.

“It has been good for us to entertain them. In the hurry of our work with and for things that perish with the using, in our solicitude over those possessions which moth and rust corrupt, and which thieves steal, it has been good for us, even if we came no nearer, to brush sleeves in the street car with men who had traveled hundreds and thousands of miles to inquire of each other whether the worship of God might not be made more fitting and more uplifting, whether service of praise might become more articulate by the use of recent utterances of devotion and aspiration, whether the light was breaking on the souls of men in distant lands, whether the training of children and the marshaling of the activities of their fathers and mothers might be better ordered in view of their immortality, whether cities and nations might be brought nearer to the City of God.

“We have had men with us who endure as seeing Him Who is invisible. We have seen in their faces the evidence of their services and sufferings. We have been reminded of unseen things which are eternal. They have blessed us by their presence and their activities here.”

THE Church of Christ has throughout the ages owed an incomparable debt to its women. Since the time of the Blessed Mother of Our Lord, their influence in the Church has been paramount and their activity in good works absolutely indispensable to her success. But so far as official administration is concerned, women have played a small part. It is true that by voluntary organizations such as sisterhoods and deaconesses they have exercised ministry; it is also the case that in most parishes and in some dioceses they have the suffrage as communicants.

In addition to this there is a growing disposition to accord to women a more definite place in the Church's general legislation. The diocese of California some time ago established its House of Churchwomen, meeting co-ordinately with the diocesan convention and having a qualified jurisdiction over women's work, and other dioceses have followed this plan. Now there comes up a still larger question. A committee appointed by the Synod of the Mid-West to report on the co-operation of women in the work of the provinces, has suggested the establishment of a Board of Churchwomen to meet at the same time and place as the provincial synod, with power to make regulations for the conduct of women's work in connection with the province, and to act in a consultative capacity with the provincial synod upon matters referred to it by the synod. It is proposed that this Board of Churchwomen shall consist of five

delegates from each diocese, and that representatives from seven dioceses shall be necessary for a quorum. The Board shall elect its own officers for the transaction of business, but its regulations are to have the approval of the president of the synod. The duty of this Board is to study all the work done by the women of the province in the extension of the work of the Church within the province and throughout the world; to take special note of all schools and institutions carried on by women for the benefit of women and children; to inquire into the constitution and working of all societies and organizations for the help of women or the promotion of their work in the Church; to consider how such works might be helped, and, where it seems advisable, render such help. It is proposed that the Board of Churchwomen shall present to the synod a yearly report of its work, and shall sit with the synod in consultative session when that report is presented.

Already in connection with most of the synods there is a meeting of the diocesan branches of the Woman's Auxiliary within the province. The plan proposed by the Mid-West does not necessarily supersede this, but it involves the establishment of a working body whose field shall cover all the activities of the Church.

Someone has said that wherever three Americans meet together they naturally resolve themselves into a president, a secretary and a man to put the motions! Doubtless we are too much disposed to do good by machinery, and to feel that if we have established a society or appointed a committee for the promotion of some object, the object is thereby promoted; but none of these considerations need militate against the setting up of new machinery where a need has been felt, and the Church is disposed to recognize the work of women.

THE SANCTUARY OF MISSIONS

WHAT of the day? Do you ask?
Then assuredly know
That the day which began weary
ages ago
Speeds on to an issue sublime;
And the King—whose glad coming
draws hourly more near—
Will, hap'ly, when least you expect
Him, appear;
And the blessed, long-prayed-for Sab-
batical year
Usher in, in the fulness of time.
Will you hasten the day?
Will you labor and pray?
Will you thrust in the sickle and reap
while you may?



THANKSGIVINGS

WE thank Thee—
That Thy dear Son, "for us men
and for our salvation, came down
from heaven, and was Incarnate."

For the presence among us of little
children, to whom we may minister in
love as unto the Babe of Bethlehem.

For the courageous spirit in which
the Church closes the old year and looks
forward toward the new

For the past achievement and the fu-
ture promise of our mission work in
the Orient. (Page 854.)

For the good work accomplished by
those clergy who have acted as chap-
lains to our troops on the border.
(Page 867.)



INTERCESSIONS

WE pray Thee—
That the Christmas message of
peace and good-will may reach
the heart of the world, so that war may
cease and human brotherhood may
speedily appear.

To bless especially the missionary
district of South Dakota and him who
is soon to be consecrated as the bishop
thereof.

To strengthen in time of trial those
who minister in distant lands, and espe-
cially our missionaries on the Tanana
River in Alaska. (Page 859.)

To supply the needs of those who by
material things seek to build up the
Christian character of the people in
China. (Pages 864 and 870.)

To direct and guide by Thy spirit
the Board of Missions of Thy Church
as it meets to take counsel concerning
the things which make for the progress
of Thy Kingdom.

To cheer with Christmas joy all
those who witness for Thee in distant
and lonely places.



PRAYERS

A Prayer for Christmas

V. Glory to God in the highest,
R. And on Earth peace, good will
toward men.

ALmighty GOD, our heavenly
Father, we praise thee for the
yearly remembrance of the birth
of Thy beloved Son, Jesus Christ our
Lord. Grant that as we welcome Him
as our Redeemer, His presence may
shed abroad in our hearts and homes
the light of heavenly peace and joy.
Make known to all men, by Thy Word
and Spirit, the message of his blessed
Incarnation, and help us in humility and
gratitude, in unselfish love and cheerful
service, so to keep the feast that Thy
dear Son may be born again in us, and
may make our hearts His home. We ask
it in His name. *Amen.*



For the Present Need

V. Give peace in our time, O Lord.
R. For it is thou, Lord, only, that
makest us dwell in safety.

OLORD GOD, Who art of in-
finite mercy and compassion,
grant that Christian people every-
where, during this Holy Season, may
look not upon their own things, but
upon the things of others; may they
freely give of that which Thou hast
given them for the crying needs of the
world; that pain and suffering may be
relieved, and that Thy children, eating
their daily bread may not fail to find
that bread which cometh down from
heaven; we ask it for the sake of Thy
Son, Christ Our Lord. *Amen.*

WHAT THIS CHURCH IS TRYING TO DO IN HER WORK ABROAD

This address was made by Bishop Henry St. George Tucker of Kyoto at a joint session of the two Houses of the General Convention sitting as a Board of Missions on October 18, 1916. Bishop Tucker's lucid presentation held the attentive interest of the great gathering, and brought out such expressions of appreciation that the full publication of his statement was demanded. THE SPIRIT OF MISSIONS is glad to give space to so admirable a summary of the situation.

THE Church's obligation to carry on foreign missionary work comes primarily from the command of her Lord. The time and direction in which any particular effort is to be carried on must be determined by the actual facts of the situation in various countries. Therefore in considering the question of the Church's missionary work in China and Japan, we must first of all ask the question, "What are the needs in those countries?"

Sometimes the question is asked, "Why carry Christianity to a people with an ancient creed of their own?" As a matter of fact, our foreign missionary work is an integral part of the expansion of western civilization throughout all the countries of the Orient. It is the impact of western civilization upon Oriental countries that makes foreign missionary work a necessity at the present time. In the first place, when these countries were opened up to the West, it was revealed that that ancient religion had failed to produce a social order and moral standards that were adequate for the peoples. Not only so, but for the past three or four centuries they have utterly failed to produce any progress, and therefore in carrying to the eastern countries the material and intellectual side of our civilization, it seems but right that we should give them the better side, the altruistic side, without which the other gifts would in the long run prove but a peril. Let me give you an illustration: When China was first opened up, it was found that the Chinese people, crowded as they are in most parts of that great country, were almost entirely without modern medical knowledge. There were no hospitals, no training schools for medical students or nurses, and therefore it seemed but right that we should give to them the benefit of the knowledge we had accumulated.

There is a second reason why the impact of western civilization renders the taking of Christianity to those countries necessary. If the East had remained isolated as it had been, it might have gone on in the same way for centuries. The introduction of western ideas has caused a transformation in eastern society. The old ideas are passing away; the old religions have lost the hold they had. The old moral ideals proved inadequate, and the social order has begun to develop many new characteristics. The ancient religions were unable to adjust themselves to this. For example, the moral code of the gentry of Japan under the old regime was what is known as Bushido, a code of morals adapted to a military nation. When the *samurai* found himself taking part in civil and commercial life, his code of morals proved utterly inadequate, and moral disaster has befallen many. As another illustration, woman in Japan was protected by being secluded in the home. She was almost entirely cut off from the world outside, but under the new conditions great factories are being built where thousands of young women labor. Great schools for women are being erected in the large cities which thousands of girls attend. No adequate pro-

vision is made for safeguarding the moral life of these young women. The results upon women who have never been trained to look out for themselves can readily be imagined. These are only concrete illustrations to show how the new condition of society is bringing about new moral problems which the old religions are unable to solve, and it is only as these nations can receive a new spiritual power that these dangers can be avoided.

A second reason why it is necessary to carry Christianity to eastern countries is that it is much easier to appeal to a people when their religious and moral ideas are in a state of transition than when they have assumed rigidity. Just at present, both in China and Japan, those people who hold to the old faiths are beginning to have their faith shaken, and this is the time, before they settle down into religious indifference, that the appeal of Christianity can most easily be made to them. More can be done by one man now than by ten men fifty years from now.

In the third place, apart from the good that we can do these eastern peoples and our obligation to carry to them the better side of civilization, our own interests are involved in the carrying on of foreign missions in these eastern countries. In times past we have been accustomed to consider China and Japan as being very far from us. The ordinary American a few years ago gave very little consideration to those countries, but we have come, within a few years, to realize that in them live hundreds of millions of human beings, with capacities and resources not inferior to our own. With the increasing introduction of western methods these peoples will develop tremendous national power. Year by year, our relations with them, commercial and otherwise, are becoming more and more intricate and complex; therefore, from the standpoint of our own interest, the moral and religious ideals of these great nations of the Orient cannot be a matter of indifference to us. If we are separated by different moral standards, the production of good results will become increasingly difficult; on the contrary, if we can be assured that the people of China and Japan are guided by the same moral ideals that guide us, and have the same purpose to establish the Kingdom of God here upon earth, the way will be open for the prevention of misunderstandings, and we shall derive help from association with these nations.

II

Turning next from the need to the *method* of foreign missionary work. It does not mean an attempt to convert to Christianity each individual of some foreign nation, by the labor of foreign missionaries. All Christian history will show that no great nation has been converted by the labor of foreign missionaries. It means the attempt to give a people the opportunity to Christianize itself. It means (in other words) the attempt to establish in a nation a national Church, to equip that Church with leaders drawn from its own people, to train the members of that Church in Christian principles and in corporate activity; in other words, to bring that Church up to the point where it can itself preach Christianity to the great masses of the nation. This method we have adopted both in China and Japan. We go to those sections of the people whose minds are open to our message, from them we organize the body of the Church, and we seek to develop the leaders and in every way assist them until they are able to present Christianity to the great mass of the people.

In carrying on this work there are three great main divisions, interrelated and inseparable. The first is practical work. I mean by that (such work as) medical work, philanthropic work, social work of all kinds. The object is twofold: In the first place this is the means by which we convey to these people the higher side of our own western life. It means, for example, taking to the Chinese the medical methods and knowledge of our own country; establishing hospitals to alleviate suffering, and training schools by which our medical science is spread; teaching them better hygienic methods. I make bold to say that if Christian missionary work had accomplished no other result, all the money spent on it would have been more than justified by the good that has been done in such countries as China and Japan.

And then this medical work is only one side. Take Japan: the whole idea of public philanthropy was foreign to that country. As an illustration, in northern Japan there are large numbers of people who when the crops are poor are unable to provide for themselves. Formerly it would not have occurred to the people generally that they were under any obligation to relieve these sufferers, but when Christians set the example of famine relief work the Japanese were quick to awake to their obligation in this respect. Again, in these countries no provision was made for the care of unfortunate children. It is only since Christians have established training schools and orphanages that the people themselves have recognized the need for this kind of work. Another example is the work for lepers in Japan. In ancient times no provision was made for these unfortunates. I have myself seen a leper lying on the bare ground in a little straw hut outside the village. Perhaps once a day someone carried him a little food. Today the government—following the example of Christians—has established several large institutions where these people can be cared for. Our aim has been not only to afford relief by our own efforts, but by example and stimulation to rouse the people themselves to a higher conception of their moral and social obligations. This work has been so far successful that in Japan already the moral and social ideals approximate very closely to ours. This is doubtless true of those sections of the Chinese people who have come into contact with Christianity.

Another purpose of this work is to win a sympathetic attitude toward the Christian religion. Eastern people have in ages past been accustomed to a religion that produced no useful results. They looked upon a new religion with indifference and also with suspicion because it came from a foreign country. Therefore before Christianity could be presented to them with effect it was necessary to show them that it was a religion that could produce results in society. Our practical work has been the means by which the attention and the sympathy of the people has been won. Only yesterday a layman in this convention told me that when he was driving through the streets of Tokyo with a business man they passed St. Luke's Hospital, and his friend pointed to it and said, "There is the best preacher that you have in Japan!" The same is true of all our institutions and of the practical work that on a smaller scale the individual missionary is carrying on. It gains the confidence of the people. They learn in the first place that Christianity is not a force coming in to undermine their national life but rather to make them better citizens. In many towns it has been absolutely impossible to do any Christian work until we have established there a kindergarten or some like institution, and the people have come to see that the Christian religion is a force that makes for good; that it is not only a set of ceremonies but a religion that has a vital bearing upon the community.

Therefore, as we are approaching the time when the work must be handed on more or less to the national Churches we are establishing, the equipping of the practical work should demand our serious consideration. The missionary has been preaching to people whose minds have to some extent been under modern influences; when the national Church begins to make its appeal to the masses it will need—even more than the missionary has done—to support that appeal by practical illustrations. And so, as we are approaching the era when the responsibility for the work will be handed over to the people of the country, let us see to it that our hospitals are equipped, that our schools are equipped, and our institutions in such a condition that they will be a real illustration of what Christian work means, remembering that the practical results produced furnish the criterion by which Japanese and Chinese judge the worth of Christianity itself.

In the second place there is educational work. The purpose of this also is two-fold. First, it affords a support to the direct preaching of the Gospel, the evangelistic work. In our schools and colleges are trained young men and women from all parts of the country. In this way we come in contact with elements that could never be reached by direct preaching. In the second place the Christian school itself exercises a tremendous influence in countries like Japan and China, where education is valued as it is valued nowhere else in the world. Perhaps the Christian school has more influence than any other single agency in making people realize that Christianity is really worth something. Then again, we must not estimate its value by the number of converts made in our schools, because the non-Christian graduate often proves just as true a conveyer of Christian influence as a Christian man himself. Many men today are occupying positions of the highest importance in the service of the state, graduates of Christian schools, who, though not Christians themselves, will throw their influence on the side of Christianity. For example, men like the late premier, Count Okuma, came under the influence of missionary educational work in the early days, and to this is due the favorable opinion which such men hold towards Christianity and the support they give it in periods of crisis. The indirect influence of institutions like St. John's University, Shanghai, or St. Paul's College, Tokyo, or Boone University in Wuchang, is immense. They are known throughout the length and breadth of their countries and win sympathetic attention for Christianity from people who would otherwise never give it a thought.

Passing on to the second purpose of educational work, it is the supplying of the native Church with leaders, both men and women. You will recognize that the furnishing to the Church an adequate supply of native leaders competent to interpret Christianity to their own people is the crucial problem of missionary work. It can be solved only by means of Christian institutions. It is only there that sufficient influence can be exerted and regular instruction can be given. Therefore, the contribution which the educational institutions of China and Japan are making toward the supply of native leaders is of the greatest value. Already the churches in those countries are supplied with a large number of native clergy, men who are doing a splendid work. Where do these clergy come from? To a large extent from our Christian mission schools. Without them the churches we are planting in China and Japan would be without a native ministry today. In order to accomplish this purpose one thing is necessary: that is our schools should be of such a high standard that we can draw the best element from the young men and women and give them an education equal to that given by the government institutions of the country. Otherwise the

Church is not going to exercise the influence it should. It is plain, therefore, that the progress of the Church in these countries depends on whether or not we are going to maintain our schools for young men and women at least equal in efficiency to the constantly improving government institutions.

Passing on to the direct evangelistic work. This means, of course, the preaching of the Gospel to individuals, gathering them into the Church, training them in Christian truth, organizing them into a church and training that church in corporate activity. I mention these departments because it seems to me that the test of success is often made to consist in the number of converts. I think that perhaps this is the least important of all the tests. It is not a question of how many converts we make but how deeply we are able to impress Christianity upon them. It has been the policy of our Church not so much to attempt in its evangelistic work to lay the emphasis upon bringing in great numbers as to see to it that candidates are thoroughly tested before baptism and that great care is taken to train them so that they shall be worthy of the traditions of our Church. Already there exist in China and Japan churches organized upon the same lines as ours. There is a large body of communicants, men and women, thoroughly instructed, zealous of good work and having learned to act together as a body, already supplied with a considerable number of clergy, five-sixths of the work in Japan being carried on by the Japanese themselves. Practically the same thing is true in China. Now when you consider that this is the work of a little more than half a century, I think you will realize the tremendous progress that has been made. Many positions of importance both in the government service and in private life are held by Christians. The influence of the Church is altogether out of proportion to its size. In Japan, for example, the Christian community amounts to 200,000, the Buddhists number 30,000,000, and yet the Japanese will tell you that the influence of the Christians in any social or reform movement that has taken place is altogether greater than that of the 30,000,000 Buddhists. The humanitarian movement, the movement against the social evil—almost every cause has been largely carried on by members of the Christian Church. Furthermore, the progress towards self-support has been most satisfactory. When I first went to Japan there were less than 20 self-supporting congregations; today there are 500. Our Church, while behind some of the other bodies in this respect, is making rapid progress.

Summing up, then, we have come to the time when the responsibility for carrying on the Christian work in China and Japan is being committed more and more, to the peoples of these countries. Let us not make the mistake, however, of supposing that our own responsibility is thereby lessened. On the contrary, it is just at this period that the young churches of the Orient need our counsel and aid. Unless they have the co-operation of wise and experienced missionary leaders until they are well established, unless we help to provide them with the material equipment without which no aggressive work is possible, then these new national Churches will be utterly unable to cope with the great problems that lie before them. I think we do not realize the magnitude of the task. The work that has been done so far is only the beginning. It is when the national Churches come face to face with the great masses of their fellow-men, when the old national characteristics begin to assert themselves, that the real difficulty of interpreting Christianity to their people is going to begin. They are going to face immense problems; they should have in increasing degree the co-operation of our Church. If this is generously given, I

believe that the time is not far distant when they can begin with irresistible force to carry Christianity to the great masses of their people.

In conclusion, whether missionaries are sent to the East or not, it is inevitable that western life and thought shall penetrate into those countries in ever increasing volume. The purpose of Christianity is to see to it that they receive not only the materialistic, but also the idealistic, side of our civilization. Their ancient religions are falling into decay. Christianity offers the only escape from materialism.

As we look into the future and see what it will mean if they can take their stand side by side with us in the great work of establishing God's Kingdom on this earth, we will be inspired with enthusiasm at the prospect of winning to the cause of Christ and His righteousness one of the greatest civilizations in the world, and be thankful that we are privileged to take part in this great work.

The Babe of Bethlehem

A silver glory shone upon the fold,
 When spake the angel voice: "Fear not, Behold,
 Good tidings of great joy to Man I bring";
 Then shepherds heard the heavenly chorus sing,
 Proclaiming to the world the Saviour's birth,
 "Glory to God on High, and Peace on Earth!"

With joy the shepherds sought the Babe who lay
 In David's city, that first Christmas day.
 They wondered that a king should humbly lie
 Scarce sheltered from the sable, midnight sky.
 They gazed upon His face so small and sweet,
 His tiny hands, His little untried feet:
 "He is as helpless as a lamb," they said.
 The infant Christ smiled in His manger-bed.

Yea, helpless as all other babes seemed He
 The shepherds sought—The King of Infancy—
 Yet ages, year by year, have borne along
 His message to the world in chime and song.
 A little babe—like babes we know today—
 When unborn ages shall have passed away
 The Christ, who for our sins on Calvary died,
 Shall be for aye a babe at Christmastide!

—EVELYN GOODALE.

DISASTER ON THE UPPER TANANA, ALASKA

By the Rev. Guy H. Madara

“THE Tanana Crossing freight was lost in the wreck of the *Atlas* September 20.” Just that line and a half—no more—but what a tragedy is contained in it! Upon reading it, my first feeling was one of thankfulness that, as the letter was written rather calmly, there could have been no loss of life; my second a devout thankfulness that the *Atlas* had divided her load this year, and had made one successful trip, so that the food was landed, together with articles of various sorts, such as clothing and other supplies sent by various missionary organizations. Yet this feeling cannot but give place to one of deep depression, as I look forward and see the havoc which has been wrought.

Financially it means much, for the freight on this four tons weight had been paid from Seattle to Chena, and the goods themselves had been paid for, so that we lose the landed cost of the articles at Chena. But the financial loss is one of the lesser evils involved; the greater is that the *Atlas* was the only boat which was powerful enough to stem the wild reaches of the Upper Tanana, and yet small enough so that we could charter it each year without bankrupting ourselves. What the future will develop cannot yet be mapped out; possibly it will result in the use of the land route from Eagle, which would mean a cost of \$300 a ton instead of \$200 freight charges; or there may yet be found another man who will risk his life and his steamboat to take it by the present

route from Chena directly up the Tanana river.

This wreck serves to emphasize the risks which accompany the attempt of our Church to carry the Gospel of Jesus Christ to the Indians of the Upper Tanana river, and the possible likelihood of the loss of life of one or more of our mission staff some year. But this personal risk looms small—indeed, it does not loom at all—in the life of the missionary. All he or she asks is to go into these places with an assurance that the work will be supported, and they allowed to remain. As one wrote me—after the worst trip which has ever been made, when it took seven weeks to make these 300 miles—she was glad to be off the river, and trusted that she would be allowed to remain in her present position for years, for she was afraid to face the river and its dangers again. And yet,



THE ILL-FATED "ATLAS"
Mr. Madara standing on the upper deck

a year or two after, when her term of service was complete and she could hand over the reins to her successor, she looked forward to the trip down over the more dangerous ice and snow with eagerness, and only the other day, writing from England (a U-boat sea has no terrors for her) she expresses her desire to return to this isolated station of Tanana Crossing. Her only thought is how to use herself to the best advantage in advancing the Kingdom of God here on earth.

Again I say, "Thank God the food is landed," for that is one absolute necessity to the continuation of life itself, but—and here is the grave question—"What about the supplies lost?"

Mainly they consist of hardware of various sorts, but one article in this shipment causes a twinge at my heart as I think of it. Looking back over the distribution of freight last summer, I recall that the organ was not yet in when the first trip was made, and went up on this second trip. What this organ means is hard to put into words. It is largely the product of years of work on the part of one of our staff at Tanana Crossing, who made moccasins, mittens, etc., and sold them to get money for this organ; Christmas and Easter offerings on her part were given to apply on the organ fund; one or two friends in the States have helped to buy the organ and send it up, but the main burden rested upon this member of our staff. Last winter it was bought in Seattle, at a cost of \$100, with a freight charge to Tanana Crossing of about \$75, and now it rests in the Tanana River.

The Indians have worked this summer as never before, going up the river about nine miles, cutting logs and floating them down for the new building—to what end? We had the range, the stoves, the pipe, the roofing and the door sets—all the necessary equipment—and they too are at the bottom of the Tanana. Even if the materials could be raised, it would cost more to

outfit a party and go up to do it than they would be worth, and many of them would be damaged, so the condition which to-day confronts us is this: the building is ready for the equipment; the equipment is lost, and must be replaced.

I wish to affirm my absolute confidence in Captain Flanagan, whose proven courage and seamanship need no words of mine to show that the fault could not lie at his door, but in the very conditions which we have to overcome every year, in order to get to Tanana Crossing at all. The Tanana river *below* Chena runs from four to six miles an hour, but when one goes *above* he immediately enters water of a different character, running from seven miles an hour in the slow parts to twelve and fifteen miles per hour in the swift parts; breaking into rapids, whirlpools, swift, shallow shoots, which give it the name of being the most dangerous river among all the dangerous rivers of Alaska. There is no peace along the upper Tanana, but the water runs so fast that it seems to be striving to leap over itself all the time, and there is a constant roaring in one's ears, like to the surf along the seashore. To this dangerous condition the accident must be attributed.

What is to be done? You who are blessed with the goods of this world may say—"We cannot." What message shall go in to these dumbfounded Indians? For I know their character well enough to know how utterly aghast they will be that the Mission's freight should be lost. What shall we say to them as they realize that their labors have been for naught? Shall we say that we are sorry, but can do nothing? Or shall we write a telegram, and send, as fast as it can travel, the cheering news that the Church is back of them; that their labors shall not be in vain; that we are already preparing to replace that which is lost?

The Church at large must say what



CAPTAIN FLANAGAN

shall be done, and what message shall go. The organ-stool went up with the first shipment, and is still at the Crossing, awaiting the organ which shall make it of use. Who will replace this organ and give life to the sacrifices of the devoted Alaskan worker who, almost alone, bought it once?

The building is there, ready for the

equipment, and it may even be that it can be used to some extent this winter, but I doubt it. The old tent must still remain and do yeoman service; still stand in the Indians' eyes for that which the Church gives them to look to as the place where God meets them face to face, and which they are to reverence, though they stand and shiver all through a service? Meanwhile the house which has been built must stand idle, though built with no purpose other than to minister to their wants.

Who will replace this building material? Who will write to me and ask more about it, or send a check for this purpose? Don't let this work fall to the ground for the lack of a few hundred dollars.

The present disappointment will fall heavily on shoulders which already bear too heavy a burden; from our overworked bishop down to the youngest Indian who has been out gathering moss to chink the new building. My prayer is that, in this emergency—the seriousness of which cannot be fully realized by one not on the ground—the Church at large may come to our aid, and by special gifts make up this required sum, so that I may be able to wire in that the only real effect has been a year's delay.

THE FIGURE BY THE STOVE

A PICTURE OF POVERTY

By Alice S. Howard

WE were motoring from Johnson City to Bristol on a bleak December day, searching for some great caves on the border line between Tennessee and Virginia, which we had heard of from a mining engineer, but were unable for some time to find the entrance or anyone to direct us. The sky was gray, and a light fall of snow had capped the mountains and left the valleys white in patches, while the roads lay deep with mud. At last we left our automobile,

and, tramping over a steep hillside, came upon two men chopping wood. They looked old, and gray before their time, and each stroke of their axes seemed to bespeak weariness and discouragement. My husband stopped to inquire the way, and as they looked up and saw a lady in the party, one turned to me and said:

"I reckon you'd like to warm yourself. Follow the path and over yonder you'll find my house, and my wife is there."

I thanked him and did as he bade me, until I came to a tiny cottage built of rough boards, rudely put together, with a "lean-to" in front and a rusty stove-pipe sticking out of a leaky roof which was sagging with old age. The door stood slightly ajar. I knocked, and in response to a weary "Come in!" I entered to find myself almost unable to see in the darkness of a room without a window. The walls had been plastered with newspapers to cover the chinks, in an attempt to keep out the wind and cold; a small shelf supported a dirty kerosene lamp, while hung from three rusty nails on the wall was a violin with but one string remaining, and two or three tattered garments. The only furniture consisted of four broken-down chairs, two old double bedsteads, on which were tossed what seemed little more than a pile of rags, and a small stove which stood in the middle of the room surrounded by excretions on the floor. Huddled close beside this sat a woman with drooping shoulders, a shawl drawn over her head, partially concealing a pale, emaciated face, with large hollow eyes.

In this remote spot on the mountain-side I felt that the sudden entrance of a complete stranger might surprise this pitiful figure, and perhaps it did, but if so it was concealed by an air of extreme weariness and want. I accepted the chair she offered me, realizing as I did so that my hostess was not the old woman I had at first mistaken her for, but one of not more than forty, aged by despair. I drew my chair up to the stove beside her, only to find that there was no fire.

"Are you not cold?" I exclaimed.

"Yes'm," was the weary reply, "but the men ain't got round to fixing the stove-pipe today. I reckon they will though by sun-down."

"Would you not like more light?" was my next question.

"Yes'm, but it's awful cold with the

door open, and if I shut it I'd be settin' in the dark all the time."

I looked about, vainly hoping to find some solution to this problem, but saw only that the room had two doors.

"Does that other door lead to your kitchen?" I asked.

"Yes'm, but it's awful cold, for there ain't no fire there neither, and we ain't no newspapers to plaster the walls. Once there was lights (by 'lights' she meant windows), but the folks livin' here afore us bust 'em, and we ain't had no money to get new ones, so we jest plastered the holes over with papers."

"Have you lived here long?" I asked, shuddering at the thought of such a miserable existence.

"Most ever since I got married, and that's a good while ago; but I was raised in Virginia."

"Do you like it there better?"

"Well no, 'cause there war'nt no spring near us there, but here there is, and it makes it kind o' handier for carryin' the water."

Just then the man appeared with my husband to take us into the cave, the entrance of which was directly opposite the cottage, and although the cave proved a wonderful sight, my thoughts remained with the poor figure huddled over the cold stove, a picture personifying discouragement and despair.

Christmas was near at hand, and my heart was full of joy in anticipation of returning to my children and happy home, but now a feeling of guilt crept over me as I compared my good fortune with this pathetic couple, living in one room, taking boarders besides, without sufficient money to buy even a pane of window-glass!

This is not the pathetic picture of one single, unfortunate family, but of thousands upon thousands throughout our southern states. Does not charity begin at home, and should we not send more help at once to our suffering neighbors?



OUR KINDERGARTEN WORK IN JAPAN

Miss Catherine Jay Tracy, an experienced director of kindergarten work in New York, went last year to fill the important post of director of the kindergartens in the district of Kyoto, Japan. A portion of a recent letter from her is given below, together with some fascinating pictures.

I AM sending with this some pictures of a little May festival in which St. John's and St. Mary's kindergartens and St. Agnes' School older girls took part. It was held in the grounds of the Heian Jo Gakko (St. Agnes') and of course the mothers and fathers also were out in full force. We had a grand processional, a Queen of the May, chosen by the girls, and Maypole dances. What pleased us most was our being able to keep it all simple and informal and happy, instead of dragging through rehearsals. The older girls were so dignified and pleased with the little ones, and the little ones watched with delighted big eyes the older girls in their dances, and we were all very happy together.

I am staying through the month of July with Miss Bull, and alternately hovering about the new kindergarten

which the Woman's Auxiliary of St. John's Church in Osaka is building, and which we expect to open in September, and in squeezing everything I can out of the 300 yen, which I have for furnishing. As I only came out last August, I am not sufficiently chastened to admire a baby organ in the kindergarten. My heart is set on a second-hand Japanese-made piano, and a wonderful playground with individual garden. Around these I may group all the rest.

I do hope the Fujinkwai will be happy in this kindergarten, for they have sacrificed much for it and it is really a big thing for such a comparatively small organization to put up this delightful little building. So much of prayer that it may be a real and vital part of the Christian work is going up for it, that its workers should



feel strong and hopeful from the first day. As our friends are more to us than the sum of all their qualities, so we hope the Momoyama kindergarten will be something finer and bigger than

its piano and well-nigh irresistible roof, and even its garden—though perhaps these physical things have in them symbolically the core of all else we so pray for.

A SOCIAL SERVICE EXPERIMENT IN CHINA

By the Rev. Paul Maslin

This missionary has been spending a large part of his furlough as a common workman in a dyeing establishment in New England. The men with whom he worked had no notion that they were rubbing elbows with a clergyman. He tells in the following article why he did this.

THIRTEEN years ago on the 27th of last month I landed in Hankow, China, with a mind virgin to any preconceived ideas of what ought to be done, or of how it ought to be done. The last ten years of my life there have seen the dawn in my heart of an idea, and the realization, through much travail and ignorance and failure, of that idea. The idea has taken this long time to mature, through lack of the necessary previous preparation, through having to spend the first few years in getting ready to do the work God had called me to do in that land, and through lack of money and opportunity.

I had not been long in China before I began to realize that a social problem was rapping, like Poe's raven, at my chamber door, and it has been rapping ever since, each year with a louder rap, demanding admission—demanding a solution.

This is the problem in a nutshell: What to do with the hundreds of boys who have been studying in our schools for three or four, or even five years; who have had to drop out, owing to lack of brains, or money, or both; who yet have spent in a primary school the time in which a Chinese lad, if he is not going in for book-learning is ordinarily set to work to learn a trade, and

so have lost the opportunity to learn a trade, nor yet have been able to get an education. As a consequence they find themselves at the age of fourteen or fifteen with no trade, with no education to speak of, with neither mental nor manual equipment with which to make a living. They are neither flesh, fowl, nor good red herring, but they are the future social driftwood—the future n'er-do-wells and criminals. How could I minister to these lads? How could I practically apply the saving power of the Christian religion for their social—yes, and their spiritual—salvation?

A trade school was my answer. Industrial education had never been tried in the mission, so far as I knew, and the idea did not seem to meet with much enthusiasm, but in the course of time I began it, holding up as my ideal, as the thing to be arrived at, the production—through the means of a school of trades which should be *self-supporting*—of a body of educated Christian artisans, who on leaving the school where they had learned a trade by means of which they could actually make a living, might become centers of leavening influence among their fellow-craftsmen.

The school began two years ago, and has actually been running one and a half years. I receive boys, roughly speaking, from fifteen years on; or, if they are good-sized, at a younger age. Each boy signs a contract to stay with me three years, and provides two guarantors who undertake to reimburse the school for what it has spent on him in case he does not stay his full term. The school on its part furnishes education, food and instruction in a trade; provides a home, and promises the boy a share of the profits resulting from the sale of cloth from his loom. They work six hours a day, which, with meal-times and play-hours, makes up the day-light day. At night they study for two hours, or two hours and a half. We began with teaching weav-

ing, thinking to get our thread dyed by local Chinese dyers, but a few months' trial demonstrated that this was impossible, since they were unable to measure up to the standard of excellence we demanded. It was impossible to get fast-dyed thread from them. I had run afoul of another and bigger snag. Nothing daunted, I determined to do the dyeing myself, and the next six months—a period of weary search through the realms of utter ignorance of the veriest elements of the whole subject of dyeing—was a half-year of failure and heart-sickness; but never, for a moment, of discouragement. I was in the venture to give it a thorough try-out; and besides I was already in too deep to lightly get out of it. It was during this period that the school was closed for the six months referred to above. It was closed, not because we were unable to go on, but because our shop, cheaply built, had collapsed during the summer vacation, and I took advantage of the enforced shut-down to pursue the fleeing phantom of fast-dyeing. I won out in the end. By asking questions and talking with every one I could get to listen to me; by groping, by the studying of text books I purchased for the purpose, and by experimenting, I finally arrived at the point where I could dye fairly well, and so for the past year I have been stealing a day or two each week from my regular work to dye thread for the looms. This brings the history of the "Shepherd Looms" down to the present time.

The best part of this necessarily long-drawn-out account, is the fact that for the past ten months our little school of ten boys has been paying its own way and even earning a modest profit. The sale of cloth has paid all expenses of the school for material, teachers, board for the boys, and overhead incidental expenses; and this, too, when dyestuffs and chemicals have not been cheap.

When I return to China in January I am going to add dyeing to the list of trades taught, and in order to make myself more proficient and get all the practical experience possible, I have been serving a sort of apprenticeship, going in as one of the mill-hands in a dyeing plant in Rhode Island, where I spent seven most profitable weeks.

We really have accomplished a good deal, but the accomplishment has been at an enormous cost of time and strength, since the dyeing processes have all been done under the crudest conditions, and all by hand. But the experiment has been a success; we have shown that the proposition is economically feasible, and the time has come now to go ahead and expand a bit. I want \$6,000 for the purchase of land near St. John's Church, Hankow, where the school is at present crowded, for the erection of work-rooms and living quarters for the boys, and for our machinery. Of this \$6,000, I want \$600 in a hurry, to take back machinery with me when I return in January, which I can install in temporary quarters if necessary, so as to get to work as soon as possible after my return.

From the point of view of the business end of the proposition, the possibilities are almost limitless. As long as we make good cloth, fast-dyed (and I won't allow anything else to leave the shop), we can sell all which even a larger plant could produce. As yet I have scarcely touched the outer-most fringe of the possible market. All the Yangtze Valley, from Shanghai to far away Sz Ch'uen, is our market. Already I have a large clientele in Shanghai, and even sell as far afield as Hongkong. The "Shepherd Looms" cloth has already won an excellent reputation.

Speaking of triumphs, I have this to record to the everlasting honor of the school, that it has, out of original disapproval, won the unqualified support and approval of Bishop Roots. He was opposed to it at first, for fear it

would prove to be a financial white elephant; but he is a warm supporter now.

Of course the proposition means ultimately that a trained layman, a dyer, must be provided. He really ought to go out now and begin his language study, so that when my furlough time comes around again we shall not have to shut up shop as we did this time, farming some of the boys out in one place and sending others home for a rest. I am doing my utmost to make myself as expert as possible, only because there was no other recourse, but I look forward with earnest expectation to the time when a trained layman, provided either by the Board or by the munificence of private individuals can come out and take the work over. May God send him soon!

AT the close of the war there were 4,500,000 negroes in the United States, practically penniless. To-day there are 10,000,000, with an accumulated wealth of not far from \$600,000,000. Fifty years ago our negro population totally lacked education or training, either in self-control or self-direction. In 1900 negro farmers, planters and overseers were cultivating land equalling the combined areas of Greece, Belgium, Denmark and the Netherlands, while 14,964,214 acres of this land were owned by negroes. But the most amazing progress has been made in education. Negro illiteracy in 1870 was 79.9 per cent. In 1900 it has been reduced to 44.5 per cent. In order to grasp the full significance of this advance, compare the last figures with about 50 per cent. of illiteracy in Italy's 35,000,000 of population (where only 57 per cent. of the men and 40 per cent. of the women can read and write), and with 63 per cent. of illiteracy among the 20,000,000 of Spain.



JAIL IN DEMING WHERE VILLISTAS WERE EXECUTED

BORDER EXPERIENCES

By the Rev. Walton S. Danker

THE writer of this account has always been interested in missionary work, and in his parish has been an earnest advocate of raising the apportionment for general and diocesan missions. When, as Chaplain of the Second Massachusetts Regiment, he was ordered to the border last June, a new experience for religious work equal to that of the missionaries, was opened up.

To an Eastern man, the border country in New Mexico seemed like a new world. An altitude of 4,000 feet gave a healthful climate, with a blazing sun all day but cool and splendid nights. Rugged, brown and barren mountains—the Floridas and Tres Hermanus—towered in the distance. Dry plains, studded with cacti and Spanish bayonette, spread themselves on all sides like the ocean. Jack-rabbits, cotton-tails and rattlesnakes, for the most part were the only inhabitants. There were a few scattered ranches about, several of them only memorials, in their burned ranch-houses, of Villa's raid. Yet through such a land as this the earliest Span-

ish explorers and *conquistadores* found their way, and journeyed on until they settled Santa Fe, antedating Plymouth and Jamestown by almost a century. One can understand now how the Spanish could travel so far in the new land, because the climate being so dry soldiers can wrap themselves up in their blankets and sleep on the ground anywhere during most of the year. There is only a short rainy season in August; even then the ground quickly dries, and at its close, the desert plains near water are carpeted with flowers.

The town of Columbus, N. M., stamped on the map by Villa and his bandit raiders, exclusive of the cavalry garrison of thirteen, consisted of about 500 persons on the evening of March 9, 1916, the date of the raid. Now Columbus is a town of several thousand, including the government employees and troops stationed there. It is certainly a field for missionary work. There are only two permanent church buildings, a Mexican Roman Catholic Chapel, served by a Spanish padre who was a Mexican refugee,

and a Methodist church. With the arrival of the troops came the army chaplains and the Y. M. C. A. The latter furnished a building, providing reading and writing rooms, and conducted recreation and religious meetings every evening, while the building was used by several United States army chaplains for Sunday religious services.

Trinity Episcopal mission, in Bishop Howden's vast diocese, was established before the advent of the troops, and when the Second Regiment came we found provided a Sunday celebration of the Eucharist at an altar set up in the motion picture theatre and served by Rev. Zachary T. Vincent, chaplain of the First New Mexico Regiment. The theatre shows the bullet-holes made by Villistas on the night of the raid. The two Church chaplains combined for these services, and every Sunday many communicants from the army and the New Mexico and Massachusetts regiments received. Later in the summer a combination church and club building was erected for the Second Regiment by the Massachusetts boys; canvas curtain separated a sanctuary in which was an altar, litany-desk and credence, together with vesting-room, all the work of the men of the regiment. The

altar cross is hand-carved, and the communion service was provided by the diocese of Western Massachusetts. The Roman Catholic Bishop of Springfield sent out an energetic young priest, Rev. George H. Connor, of St. Bernard's, Fitchburg, who ministered to the Roman Catholic members of the regiment—in number nearly one-half. Before the completion of this building regimental services were held in front of the colonel's quarters, at an altar flanked by national and state flags. The regimental band furnished the music and the army and navy service books, as published by the Young Churchman Company, were provided for all the men. The attendance varied somewhat on account of interior guard or outpost duty, but averaged 400. There was a fine opportunity to reach young men who are not usually great church-goers. The chaplain's Bible class was appreciated by some, and to men 3,000 miles from home the travels and perils endured by St. Paul, the greatest missionary, took on a new and vivid interest.

It is a great responsibility to be called to attempt to meet the needs of 1,535 young New Englanders in a border town like Columbus, in the midst of all sorts of terrible temptations. It is necessary to preach righteousness, straight from the shoulder; to campaign against the grosser sins; against profanity, drunkenness and licentiousness. To the credit of the Second Regiment, the larger number have endured the fierce ordeal of temptation, and have made stronger men, but army life is demoralizing. The standard of many officers was high, and the colonel did all in his power to encourage religious duties.

The religious situation in Columbus was a sad one—a place brought into prominence by a border raid, and then made a base for an army expedition; hosts of persons of questionable character have flocked to its confines. The town has had a mushroom growth and



CHAPLAINS VINCENT AND DANKER



ST. MARTIN'S CHURCH, SECOND
REGIMENT

wooden shacks and cheap buildings have sprung up as if by magic. During the summer the town was thronged with soldiers. Regulars and National Guardsmen, truck-drivers, civilian employees, and as a picturesque and tragic touch there were state deputy-sheriffs festooned with cartridge belts and dangling revolvers, not above shooting at innocent Mexicans on occasion. Fortunately these men were superseded by the military police. All kinds of disreputable characters, the persons that prey, flocked to the town, and spread their net for the soldiers' money.

The Red Cross, and friends at home, sent a large number of books and magazines, letter-paper and envelopes. The salvation of the militiaman has been these home ties, and letter-writing did much to keep him upright.

Orders to return home brought general jubilation. After 100 days of border experience it was a great relief to feel that home and all the advantages of the old Bay State could once more be enjoyed. The trip home, however, was a long and tedious one; the trains were long, the halts and delays were frequent, and a week was consumed in making 3,000 miles. The expedition ended with joyful reunions and happiness.

Undoubtedly, from a military point of view, the border service of this particular regiment was a success; also from a physical view-point the men were greatly improved, but army conditions are not conducive to religious uplift. The soldier's life is a hard one, and the conditions surrounding it do not make for high morality.

The work of the chaplain largely depends upon his capability to meet new conditions, and the backing of the commanding officer. In the regular army one of the difficulties to be met is the breaking up of commands into separate units, which keeps a chaplain from his men. But much good can be accomplished, and when militia troops are transported thousands of miles from home, and suddenly confronted with new conditions there, the people at home must be aroused to the necessity of providing for their spiritual, intellectual and moral welfare. Wise consideration must now be given to secure these ends.



READY FOR THE FIELD

A VISIT TO THE WOMAN'S SIDE OF THE CHURCH GENERAL HOSPITAL

By *Eliza L. Roots*

I HAD not seen the women's side of the Church General Hospital. Just after the Revolution I had visited what was then the only hospital work on our present site—the men's. I had heard descriptions of the new accession—the women's wards, moved from their old location on the *Ta Tsao Kai*, and of the dwelling for the woman doctor and the nurse, and they were not glowing, I admit. Still the building left behind had been such an old rattle-trap and so unsafe that I, along with others, had been glad of any change. So it was with a good deal of anticipation that I crossed the river and passed through the crowded streets, which in China always present so many sights of suffering that one could not bear them if we were not doing something somewhere to alleviate it.

Dr. James was out at St. Hilda's, holding her weekly clinic for the school, and Miss Dexter was in the midst of counting the hospital's stock of bedding in the stock-room. She looked very comfortable in her white uniform, but the day was just damp enough to make me think to myself how cold those cement floors would be in winter! But then this was the stock-room, and not much used. Doubtless the wards were warmer. Miss Dexter gave a few directions to the Chinese *amah*, locked up the bedding and came with me. Or, rather, I came with her. And if I had not kept a sharp eye on her white dress for the next hour as we wandered up and down those winding passages I should have been hopelessly lost more than once. How narrow and dark the corridors were! "Not more than two abreast" was the rule; and when we met the wash-women carrying their

baskets of clothes we had to flatten ourselves against the wall to let them pass. We saw their "laundry"—a dark room with a brick stove and a stone-floored verandah about six feet wide (alas! I took no measurements) where the washing was done in primitive Chinese style. The clothes seemed to be drying in the tiny yard adjoining, which was about as big as your parlor. In wet weather I understand they dry in the dark room with the stove! As to the washing process itself, I suppose it must stop in wet, winter weather, for surely no one could wash on that exposed pavement in winter wind and snow.

To reach the kitchen I think we turned sixteen corners, walked around the property twice, and then followed the outside wall of one of the buildings. What route we actually took I could not say. Certainly I could not find it again by myself. But I know that we came at last to an L shaped shed, open on two sides. At the angle the roof had been supplemented by adding two or three bamboo poles and spreading over them odds and ends of mats and cloths. In the most sheltered corner was the large brick structure on which all the water was heated and cooking done for the establishment, all except a few special dishes prepared for delicate cases in the "diet kitchen" (one end of a pantry). This was the kitchen! All honor to the cook and his helpers! All honor, too, to Miss Dexter, who firmly refuses to notice the quite unavoidable confusion and litter of such a "kitchen," and looks only to see that rice is thoroughly cooked and vegetables are of wholesome quality.

So much for what might be called the machinery of the hospital. The



TUBERCULOUS CHILDREN ON STRETCHERS IN THE OPEN AIR

wards—the best of them, removed from the earth by only the thickness of the joists that support the flooring, and many of them floored only with a mixture of broken brick, dirt and lime, called by courtesy “cement”—I found to be, of course, in the most weather-tight of the buildings at their disposal. The children were on one side of the broad, central court (open to the sky) and had a pleasant, sunny wall to sit against. A row of little cots for the normal ones, and frames for the crippled ones, and chairs for the convalescents, were in the open, the occupants enjoying the sunshine and the potted flowers set all about. I went into two of the children’s wards—ordinary rooms with windows on one side only and with the usual “cement” floor. In the second of them the beds had been drawn away from the wall and towards the door. “How nice,” I said. “The children can talk to those in the room across from them.” But there proved to be “a reason.” The walls had been found to be full of bed bugs! “And they are always damp, you know, so it is just as well.” I thought of the Boston Hospital where Miss Dexter got her training, of its immaculate walls and floors, of its sunny, broad, lofty spaces, and I seemed to see this cheerful woman’s halo growing even now.

The women’s wards across the courtyard are similar in construction to the children’s, but somewhat larger. They adjoin one another, without other connecting corridor than the

narrow gallery that borders the court. The cases had been divided as well as possible, so as to separate “clean” from “dirty,” surgical from medical. And there was a sense of sociability and good-fellowship among both patients and nurses. These latter, very young women most of them, were working at their various tasks; or, if night nurses, resting in their damp, inadequate quarters. It was not clinic day here, but the out-patient department was open for inspection; the courtyard with its benches under a covering, and a platform where the Bible-woman who receives the patients gives her talks about the big Scripture pictures on the walls; the little gate where they hand in their bamboo checks (bought for a few cash if they can afford to pay) and whence they pass on, two at a time, to the Doctor’s room. Here one sits and waits while the other is questioned by the doctor, with one of the young nurses to interpret her questions and the patient’s replies, in case the language is too much of a “patois.” A small treatment-room adjoining is presided over by the head Chinese nurse—one of their own training—unless it is too difficult. If it is a surgical case the patient steps into the larger treatment room on the other side, where Miss Dexter and another nurse or two change dressings or otherwise carry out the doctor’s orders. A drug-clerk fills prescriptions at the little window of still another room. I wish that I might have seen a clinic in progress,

for the system and the little devices for promoting speed and efficiency all seemed so admirably suited to the situation. "How do you keep yourselves and the patients warm in winter?" I asked; for here, as elsewhere in the building, the hospital was as innocent of a heating system as it was of a water or lighting system. "Well, you see the stove," she said, pointing to the little air-tight affair in the larger room. "The nurses and I warm up our hands between dressings, and Dr. James wears all her outside things. But it is not really warm." "Not really warm!" I should think not. I remembered the chilblains on hands and feet that both Dr. James and herself were nursing last winter, and thought of the "chaps" which may become infected.

As we finished our rounds and went into Miss Dexter's sitting-room she spoke to me with enthusiasm of Dr. James' classes for the nurses. These two women are honestly trying to give their best to the young nurses who come to them. Miss Dexter teaches them a little English, that they may read prescriptions, follow written directions, and some day study more advanced books on nursing. And she is working hard at Chinese herself (she is but little more than a year and a half out from America), that she may presently take charge of the Training School classes herself and release Dr. James for more out-calls. But she spoke even more eagerly of her desire that they both might have time to do more religious work with the patients than they can at present. There are prayers night and morning, and a Biblewoman teaches in the wards; and, as I tried to assure her, her own loving, cheerful patience teaches Christianity better than all the words she longs to speak. All the same, I knew she was right, and that the "word in season" to a lonely soul from those who had just saved the suffering body from pain, would double the evangelistic usefulness of the hospital.

And so as we rowed back to Hankow I made up my mind that I would do all in my power while I was in America to persuade our Church people to give the money needed for a new hospital. First, in order that these first-class workers of ours whom the Church has trained and sent out at great expense may be enabled to carry the message of Christ's healing power without let or hindrance; Second, that the suffering men and women and children of Wuchang—more of them to be met in that one walk from hospital to river than you would see if you walked the streets of a similar American city all day—may have a chance to be healed; third, that the disgrace upon our mission may be removed. For surely it is a disgrace that this, our one sample of medical work in the Hankow district, should be housed in quarters so unsanitary and so unsuited to its purpose.

One more reason why we want a new hospital just now more than we want any other thing for the Mission. In order to continue to be useful to the Chinese, our hospital work must have more doctors and nurses. Those we already have are up-to-date and efficient, but how few! And I verily believe that we shall never have as many as we need until we provide a building and equipment reasonably suited to the work to be done. Many a man or woman who would not shrink from the physical hardships of life in such trying conditions, would shrink from the almost inevitable lowering of standards and general demoralization attendant thereupon. It takes not only good training but high spiritual development to maintain an "aseptic conscience" in the midst of septic conditions, while still remaining tolerable to one's fellow-workers and patient to the suffering creatures one comes to serve.

Give us men and women doctors!

Give us nurses!

Give us a Hospital worthy the name!



A GRADUATING CLASS OF NURSES AT ST. LUKE'S HOSPITAL, BOISE

Bishop Funsten the Superintendent of the hospital, and the Superintendent of the Nurses' Training School, sitting in the center

TRAINING NURSES IN IDAHO

By the Rt. Rev. J. B. Funsten, D.D.

SEVERAL years ago it was found necessary, in connection with the development of the hospital work at St. Luke's, Boise, Idaho, to establish a Training School for Nurses. It was very gratifying recently, on the occasion of the graduation of the class of 1916, to see forty nurses in uniform, marching in with the choir at St. Michael's Cathedral, Boise, where the baccalaureate sermon was preached by the Bishop of Idaho. The congregation, which filled the entire building, was composed largely of the friends of the graduating class, and those who themselves had been patients at one time or another in the hospital. The next day two of the doctors of the staff who instruct the

nurses gave interesting counsel, and the Bishop delivered to them their diplomas and class-pins. A reception was held on the grounds of St. Luke's Hospital, and we herewith give in photographic form a group of the nurses in training, and also another representing the Bishop, the Superintendent of the Hospital and the Superintendent of the Nurses' Training School. The grounds were beautifully decorated, and a large number of people came to offer their congratulations to the graduating class.

The great need of the hospital is a good, modern Nurses' Home, costing, together with site and equipment, about \$25,000, of which amount there is in sight about \$12,000. The acquisition

Training Nurses in Idaho

of such a place would be a great help to the thirty girls in training, giving them proper sleeping and recreation rooms, and also affording the benefits of the corporate and Church-trained life. Many of the young women come from mining camps and ranches, and after they pass through the splendid training of St. Luke's Hospital, and especially have the instruction for three years of most capable physicians and head nurses, and the influence of the Church, they leave the institution transformed into efficient, modern and scientific nurses, as good as can be found anywhere in the country.

We will say in passing that St. Luke's Hospital has taken care of about 12,000 people since it was started, and has sixty beds. It constantly needs equipment and development, and for this outside help is most advantageous. However, it is to be noted that ordinarily it can carry its

current expenses, amounting to \$25,000 or \$30,000 a year, so that it must not be considered as a helpless institution, or one that fails to get local sympathy and assistance. The fact that a small community of less than 20,000 inhabitants pays its own hospital bill, amounting to \$25,000, at least indicates a healthy independence, and invites a sympathetic liberality of other parts of the country in getting as efficient a plant as possible. The truth is that it ministers to eastern people who come to ranches and mining towns, to young men in the Forest Reserve Service, to teachers in schools and to peripatetic people from all over the country, as well as old-timers, Indian fighters, homeless old men and women. Surely this is a Church institution of whose existence we may feel proud, and for whose development we can exercise our liberality, knowing it means ministering to suffering humanity in a Christ-like way.



A GROUP OF NURSES IN TRAINING

These will go out into many Western cities carrying a knowledge of the Church

MISSION WORK AS I FOUND IT

By the Rev. W. Blair Roberts

IN the summer of 1908, immediately after my graduation from the Berkeley Divinity School, I was sent to Dallas, South Dakota, by the Right Rev. F. F. Johnson, then assistant to Bishop Hare. Dallas was a new town, only a year old, the terminal of this branch of the railroad, and a typical frontier town in the then newly opened Rosebud Indian Reservation. I was the only clergyman of the Church in this field ministering to the whites. For my cure I was given as much country as I could cover, for shortly after I came Tripp County, on the west of Dallas, was opened by the government for white settlement.

There was no Church organization in the field, so the entire work was of the virgin kind. In Dallas at that time there were two communicants, but with these we started services. The following spring the mission was organized, and in the early summer we were able to build a church, which was consecrated by Bishop Johnson, and on the day following the consecration I was advanced to the priesthood in it. Since that time the communicant list has grown to over fifty, and the Sunday-school, which we started with two children, has grown to over sixty. About fifty people have been confirmed and over eighty baptized. We have built and paid for a guild house, with fully equipped kitchen attached, and a rectory. The entire property is electrically lighted, and modern in every way. Also it is entirely paid for.

In addition to the church in Dallas, we have built and paid for a fully equipped church, guild house and small rectory in Winner, a flourishing town twenty-six miles west of here, the county-seat of Tripp County. The communicants and the Sunday-school number about forty each. Besides this there is a small hospital, which is

doing a splendid work among the people of that section.

In Colome, twelve miles west of Dallas, we have a mission, and are about to raise money to build a small chapel, which we trust will be the means of building up a strong church in that community. We have good lots which are paid for, and we shall not start building until every cent is in the bank, so that the building may be consecrated, if we desire to do so, immediately after it is completed. We do not believe in church debts out here, and no churches are started until the money is on hand with which to pay for them. This work in Colome is an infant work. We have not many communicants to start with. But we have faith that it will grow, and that in God's good time it is going to bear rich fruit to His glory.

Besides these three places, I go to almost every other town in this section of the country. Wherever there is one or more communicants of the church, there we hold services as regularly as possible. Private houses, stores, halls, unfinished buildings, and in fact every other kind of place, we use as occasion may require. In one town I held services in every saloon building except one. That was in the early days of that town. In other towns I have held services in the open air, in lunch-rooms, in any place where we could find shelter.

My cure covers a field more than one-half of the size of the state of Connecticut, and at the present time is one hundred and fifteen miles from east to west. In the towns where we have no church building we are gradually interesting people in the Church, and, what is more important, we are holding people to the Church who might otherwise have strayed away. For over five years I traveled by team,

but Bishop Biller gave me a Ford car almost three years ago, and I do my traveling in that now. I travel over all sorts of roads, and in all kinds of weather. I drive my car throughout the winter, until the drifts become too deep for me to be able to get through. Last winter I drove in fourteen below zero, though I confess I had a hard time doing it, for my radiator froze many times. But it was the only way I could get to a town for a celebration of the Holy Communion, so I had to take the chance. A year ago last Easter, when we were having such fierce blizzards and the roads were blocked by drifts, I drove over fifty miles on a railroad hand-car to celebrate the Communion in a town which would have had no Easter services of any kind had we not held them.

We need more men out here badly.

We ought to have three clergymen of the Church in this county, instead of only one as at present. There are big opportunities for the Church, if only the clergymen can be secured to take advantage of them. It is not an easy life. It offers almost constant travel, the opportunity to sleep in any kind of place and eat any kind of food that a man may be able to secure; but it offers him also an opportunity for hard, self-denying service, the kind of service which must be performed before the Church can be established anywhere; the kind of service which has laid the foundation for all our Church work out here in the west. And it is work which counts, too. We make it possible for the Church to come into her own in these new towns, and for men to learn about her and that for which she stands.

NEWS AND NOTES

IT is a great encouragement to note how an interest in missions is developing in the Girls' Friendly Society. The Missions Department reports that there are now thirty-five diocesan Missionary Associates in forty-two organized dioceses. There were 282 talks given in thirty-four dioceses, and seventy-three classes in twenty-five dioceses; six had diocesan missionary services and seven gave diocesan boxes. Among the objects helped were St. Elizabeth's Hospital, Shanghai, China; St. Paul's Lodge, in Vernal, Utah (a hostel for girls); St. Michael's School for Negroes, Charlotte, N. C.; Christ School, at Arden, N. C., a work for the Southern Mountaineers, and the mission at Bontoc, among the Igorots of Northern Luzon, Philippine Islands. In all 579 branches did work of some sort for missions, totalling \$12,763.74 in money and boxes. The society now

has sixteen associates and members at work in the mission field.



THE Woman's Auxiliary of Ohio has asked the privilege of providing the chapel for the Church General Hospital, Wuchang, as a memorial to Mrs. Leonard, wife of the Bishop of Ohio, whose death occurred during the recent General Convention. The president of the Auxiliary writes: "This seems a fitting memorial. Mrs. Leonard gave much time to hospital work in Cleveland, and her devotion to missions was far-reaching."



ARCHDEACON T. D. WINDIATE has withdrawn as president of Elizabeth House, White Bluff, Tenn., and has appointed the Rev. Prentice A. Pugh, rector of the Church of the Advent, Nashville, as minister in charge. Miss Kate Ed-

mundson will have charge of the school. The free public library has a large patronage. Five thousand magazines have been sent into the adjoining country through the activity of the local branch of the Church Periodical Club, of which Mrs. Jennie E. Woodworth is librarian.

*

A school boy writes:

I AM sending you \$2 for the One Day's Income Fund. It is two weeks' allowance for me. I am sorry I did not answer your first appeal.

*

RECTOR in North Carolina writes that the group of parishes under his charge is aiming at the \$100 mark for the One Day's Income Fund. One of the Auxiliaries raised money for this purpose by a unique method, fifteen of the members each giving a chicken. The fifteen fowls were sold for \$8.75.

*

The little mission of the Holy Comforter, Columbia, Tenn., where a few communicants are struggling under difficult conditions, desires to secure an organ. The clergyman in charge writes:

THE largest part of the communicants thereof is very poor, but despite that fact they are striving to fill a long-felt need of the mission by securing an organ. Through their own efforts they have raised \$35 for this purpose. Is there any large parish that has an organ that could be disposed of in the way of a donation or sold to the mission at a very low cost?

*

S. T. PAUL'S PARISH, Burlington, Vt., has an oak altar, fifty-six inches long, thirty-five inches high and thirty inches wide, which it no longer uses. The rector writes that they will be glad to give it to any parish or mission in need of an altar. Will any such communicate directly with the rector, the Rev. A. E. Montgomery, 63 Buell Street, Burlington, Vt.

A CORRESPONDENT whom we fail to identify by name, requests to be told through THE SPIRIT OF MISSIONS what an untrained worker can do in the mission field. Since it is impossible to write her directly we would say that there is a great deal that workers who are technically untrained can do in the mission field. It is impossible, however, to go into details without knowing more about the applicant's personal qualifications, age, health, previous occupation, motive for wishing to undertake missionary service, etc. All persons who seriously contemplate mission work should write to the President of the Board of Missions, the Right Rev. A. S. Lloyd, D.D., at 281 Fourth Avenue, New York City.

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A SUGGESTION

MANY inquiries for Christmas cards and books come to THE SPIRIT OF MISSIONS. We do not carry a stock of such things, but would respectfully refer our readers to various firms advertising in our columns, in dealing with whom we can promise you courteous and intelligent treatment.

*

THE ALASKAN CHURCHMAN CALENDAR

The Alaskan Churchman Calendar for 1917 is off the press and is very interesting with its pictures of Alaska and our Mission there. An interesting addition has been made to the Calendar this year, in the form of an excellent likeness of Bishop Rowe. This is included as an insert, in a suitable size for framing. The Calendar, including the insert, is only 50 cents a copy, postpaid, anywhere, and it makes a most suitable Christmas gift.

Bishop Rowe has kindly autographed 200 copies of his picture. Calendars including an autographed likeness will be sold for \$1.

As in former years, the work of handling the Calendar is a volunteer one, and every penny cleared is sent to Bishop Rowe for Alaska. Orders should be sent to The Alaskan Churchman Calendar, Haverford, Pa.

OUR LETTER BOX

Intimate and Informal Messages from the Field

From China comes the following incident in the life of a nurse in one of our large mission hospitals:

A POOR old coolie, after getting well in St. Luke's, was led by one of the nurses over to our dining-room. Here he plunked \$5 down on the table, saying it was for me. You can imagine my surprise at this, for the poor old thing looked as though he hadn't a penny in the world. I told him I could not possibly take the money, but that if he could pay the 20 cents a day to the hospital, he must do that at the office. But he said: "I have done that, this is a special gift for you." One often sees that sort of thing among the very poor at home, but not often out here, and you can't imagine how pathetic it was.

❖

The Rev. Philip J. Deloria, one of the most striking figures among our older Indian clergy, has recently suffered a severe bereavement in the loss of his devoted wife. From a recent letter telling something of her last days we quote:

ON Sunday, she wished to have no one but her family around her. She asked them to pray, and then sing her favorite hymn, No. 62 in the Dakota English Hymnal, "Go Forth, Ye Heralds, in My Name." Without re-pining or complaints she lingered on; all day Monday she was delirious, with the exception of a short time in the morning. Ella asked her if she would like her face and hands bathed. She said, "Yes, but you need not wash my feet, as I will bathe them tomorrow morning when I will be going through the lovely river that flows north."

All Monday night she suffered, but towards morning became unconscious. Mr. Deloria had prayers by her bedside and they all sang the hymn of his conversion, "Guide Me O Thou Great Jehovah." A smile passed over her face and she passed away.

When the bell tolled, instantly the Indians sprang up—you would almost think out of the ground. Tents were erected and the hill was crowded with wagons.

The funeral from the church here to the railway was most dignified, no wailing, and everything done in proper order.

❖

Archdeacon Stuck, writing from Ft. Yukon, under date of October 3, tells how the Yukon River is threatening our property.

WE are face to face with a great misfortune here; day by day I go out in the morning and measure how much bank has washed away in the night and wonder afresh whether we shall be able to use the house this winter. This morning we are eighteen feet from the actual edge, but the bank is badly undercut and beetling, and there is a crack a scant fifteen feet from the front door. If the cold



The fence in the right background surrounds our mission property. The projections reaching out over the river are the foundation timbers of a house which has been washed away.



OUR NEW HOSPITAL AT FORT YUKON

weather would come and freeze up the earth and sand afresh, even though the undercutting went on (and I think it likely it will go on all the winter) we should feel that we were safe until the spring. In the spring, beyond all question the house must be torn down. I think it will have to be rebuilt. Certainly we will put it far enough back so that it shall not again be in danger, and will sink a well for water; if we do not find it, we will dig a huge cistern and catch rain-water in the summer to serve for the winter. The school-house is on the very brink of the river and will have to be torn down in a few days. There is, of course, the church to which we can resort for school. The hospital is in active operation, and is yet 200 feet from the bank. If in the spring there should be evidence that the river will continue its encroachments, vigorous measures must be taken for the defence of the bank against further erosion. We cannot let the hospital be endangered! It has cost too much and means too much.

When Miss Conway returned to Liberia she took with her a few hundred dollars for a small building to be used as a hospital. The cornerstone of St. Timothy's was laid in the middle of August. Bishop Ferguson, who had hoped to be present, died suddenly on the third. We have no resident clergyman in Cape Mount. The following is from Miss Conway under date of August 17:

BISHOP FERGUSON was greatly interested in this work and had looked forward to laying the stone himself, but his last message was to go on with the work, as he did not know when he would be able to get to Cape Mount. The early part of the day until 3:30 was rainy, but we did not want to postpone the service. The guests began to arrive and all assembled in the school room, formed in line and marched round the building singing Hymn 291. The service was conducted by the Rev. Taylor White, pastor of the African Methodist Church, who was educated on St. John's Mission, and all the speakers were old Mission boys. Mr. Jones always talks so beautifully, and although blind, keeps in touch with all going on in the world. Mr. Blake, superintendent of the Baptist Sunday-school, was another speaker; this Sun-

day-school has been most interested in the work, and having no money to give they carry sand. Mr. Dwalu, head of St. John's at the present time, was the last to speak.

Now I have a small hospital, well on the way, but am not satisfied; in time I hope to be able to build a men's ward and a nurses' home; also to have dispensaries in the interior. These dispensaries could be carried on without further expense except for the extra drugs and medical supplies. What I want is to get the chiefs of two or three towns to build houses for me at their expense, so there will always be the same house for me to stay in on my visits—say about twice a month—to each interior town. I have two places already in view.

There have been two rather unpleasant country trips, one to Jundoo, where I was called to a small baby upon whom the native chief had undertaken to perform an operation. The child was still bleeding freely, and I was in a hurry to get to him. It was nearly 7 o'clock when we landed at Johnney in a canoe which upset just as we were getting out; fortunately no damage was done. The Johnney chief tried to persuade me to stay all night, but knowing the suffering babe waited me I hurried on, going through a long forest in the black night, the real African jungle. All the light we had was a candle which insisted on going out every now and then. I brought the baby boy back to the Mission and although well long since, he still remains.

The other expedition was to Cobolia, where we again landed at night, in Zobo-jah; this time I took a lantern. After much trouble we found the landing-place, all this time in an African down-pour! After an hour the canoe was unloaded and a start made for the town, which is quite a long distance from the waterside. Part of the way I was carried pick-a-back over the water in the path; the rest of the

distance on rafts. Always during the rainy season there is much water on all roads. Arrived in town about 11 p. m. Food was prepared, and at 12 the girls whom I took along were eating. All I wanted was my bed. At 7 the next morning our journey continued. It was still raining, and sometime in the afternoon we reached our destination, where I stayed all the week. This, I think, shows a little of an African district nurse's work. May God continue to bless and prosper the work already begun at St. Timothy Hospital.



The following delightful description of an experience in Nova Scotia comes to us from a Churchwoman in Massachusetts:

A LITTLE experience which I had this summer has brought out in a new way, new to me at least, the great value of the Church Periodical Club in establishing friendly relationship between kindred souls who might otherwise have remained in ignorance of each other's existence.

My husband and I were members of a party of seven, touring through Nova Scotia. We left Halifax one Saturday morning in a pouring rain, but with the optimism peculiar to experienced automobilists we hoped that the next hour or two would bring a bright sun and blue skies. That hope was not realized. The rain increased as we rode along, and the roads were soon reduced to shapeless streams of yellow mud in the midst of which our big car floundered and skidded in a manner calculated to shatter every nerve in our bodies, even if we kept our bones intact. At length, when human nature could stand it no longer, we decided to stop for the night at the next town we reached, no matter what the town looked like, or what kind of accommodations might be secured.

At this point our good fortune which had basely deserted us early in the day returned and led us into the town of Hantsport, and to the door

of a modest hotel. It was a weary, nervous, but thankful group that emerged from the car, climbed the steps and passed into the warmth and cheer of a cozy, well-lighted and comfortably furnished room.

The first object upon which my eyes rested as I entered was a large table, the center completely covered with magazines and periodicals, and as one familiar title page came within my sight I cried out involuntarily, "Oh, here's THE SPIRIT OF MISSIONS! This looks like home!" A lady sitting by the window looked up at my impulsive words, and smiled a pleasant greeting. "Where is your home?" she asked. "Thirty-five miles from Boston." "That magazine was sent to us from Boston. That and many others are sent to us from near your home. The Church Periodical Club keeps us supplied with all your literature."

Here was a bond of mutual understanding established between us. We felt that we were among friends.

Later we learned that the hotel was the home of the Rev. William P. Lockyer, rector of St. Andrew's Church, and in a little while the rector himself came and introduced himself in a delightfully quaint and gracious manner. We were immediately impressed by his charming personality, his very obvious dignity and culture, and his quick appreciation of our little attempts at humor. That evening he told us about the people to whom he ministered in that little Nova Scotia village, about his former life in Newfoundland where he was born, and about his work among the sturdy fishermen of Cape Breton where he spent the early years of his ministry, and where he hoped soon to return.

Later my husband and I visited the rector and his wife in their room, which we found was directly across the hall from ours. In response to our somewhat timid knock the rector threw his door wide open saying,

"This is the rectory." We entered a large, well-furnished room, with books, magazines and papers everywhere, testifying to the studious habits of its occupants.

In the course of a brief conversation upon Church matters it developed that the rector knew all about a certain historical play which had recently been given at our own church in Massachusetts, with the production of which we had been identified. He had read an account of it in *The Church Militant*. Here was another personal touch of interest brought to us through the activities of the Church Periodical Club.

Upon returning to our room we found a beautiful bouquet of freshly picked flowers, and a little pile of apples such as the Annapolis Valley only can produce, with a card bearing the rector's name. Upon our departure in the morning he handed me a very pretty Church calendar with the name of St. Andrew's Church and his own autograph inscribed thereon.

As we drove that day under a cloudless sky through the lovely land of Evangeline, we could not but acknowledge a debt of gratitude to the Church Periodical Club for opening up to us in this unexpected way such friendly companionship in a strange land, and we shall retain the memory of our night at Hantsport as one of the pleasantest experiences of our journey through Acadia.



A correspondent who signs as "Stenographer No. One of the 'One Hour a Month' plan," writes as follows to Bishop Lines, chairman of the One Day Income Committee:

I HAVE been much interested in your "one day's income" plan, for missions, but it occurs to me that there may be many who are situated as I am—that is, who do not feel able to spare one day's income at any one time, yet who could give as much, and even more, perhaps, by giving it in installments.

May I ask, therefore, if it would not be feasible to inaugurate a "one hour a month" plan. This would increase the gift by fifty per cent. (that is based on an eight-hour day) and I believe it would be worth trying.

I enclose stamps for 42 cents, my average hourly income. This is for the month of October and unless some unforeseen contingency prevents my earning it, I will send the same each month from now on.

FRRIENDS desiring to arrange meetings on behalf of the Church General Hospital will be glad to know that the following persons have kindly expressed their willingness to be of service by speaking of the work the hospital is doing: Miss Grace Hutchins, 166 Beacon Street, Boston; Miss Helen Littell, 147 Park Avenue, Yonkers, N. Y.; Rev. E. L. Woodward, M.D., The Plains, Va.; Miss Frances Sibley, 410 Jefferson Avenue, Detroit.

NOTES FROM THE CHURCH GENERAL HOSPITAL, WUCHANG

From a letter of a member of the staff of the woman's side of the Hospital, written after moving the nurses and a few "chronic" children back to the Hospital from St. Hilda's. This part of the Hospital had been closed for two months.

JUST a line to tell you we are moved if not settled. Of course it rained harder than ever today, so that I could not persuade a single rickshaw to penetrate to the school. So we all waded to the East Gate, and got here somehow. On the whole, things went pretty well, but I surely am ready for bed tonight.

"You ought to see and smell the mold! Never have I beheld such a growth. The clinic floor looks as though it was heaped with snow, and almost every wooden floor is carpeted in soft green-gray, with rosettes of yellow, etc. The ninth ward passes belief, and the operating room defies description. I feel as though we never would get scrubbed clean. Tonight I tried to dig out my Chinese New Testament from the mass of velvety gray in my bookcase, and I could hardly find it. At last, however, vigorous wiping revealed the volume sought."

✱

MISS DEXTER writes: "We were obliged to close the hospital this Summer, but our twelve children have been out at St. Hilda's, well cared for, I think, and enjoying a beautiful large dormitory. I hate to think of taking them back into our small wards, but I feel sure the new hospital will soon materialize."

Five hundred dollars has been pledged by the Massachusetts Juniors towards one of the Children's wards. Would not other Juniors like to do the same? Four such pledges would assure one of the two children's wards.

DR. JAMES writes: "I don't suppose there is any prospect of getting this whole sum (the \$116,000 needed to complete the total of \$160,000 for the plant as a whole) immediately, but I do hope enough of it can be raised now to start all but the end wings of the Hospital before winter."

It is too late now to do this, but if the balance required were given at once it could be telegraphed out, contracts could be let, and work begun by March 1. This would spare all concerned another winter in the present unsanitary surroundings, and might possibly even see some of the work moved before July.

✱

THE Woman's Auxiliary of Southern Ohio has promised the chapel of the new hospital and all the furnishings except lectern and font (to be given by All Saints, Brookline) in memory of Mrs. Leonard, wife of their Bishop. The maternity ward was promised in St. Louis. Both these gifts will help towards completing the main part of the hospital, so urgently needed. About \$18,000 more is needed for this purpose, without counting the \$11,000 estimated as needed for "heating, plumbing and electric wiring."

Some one has suggested that during this winter persons who especially feel the cold might put aside, week by week, a dollar as a thank-offering for warmth and good cheer, the total to go towards helping our workers at the hospital in Wuchang to a comfortable winter in 1917-18.

How Our Church Came to Our Country

XV. HOW OUR CHURCH CAME TO WISCONSIN

The material for this article is kindly furnished by the Rev. Henry Willmann. A considerable portion of it is taken from an anniversary sermon by the late Rev. Dr. Fayette Durlin.

WISCONSIN formed the north-western corner of the large tract of land lying west of the Alleghany range and north of the Ohio River, which in 1600 belonged to France, and was known as New France, with the seat of government in Quebec, Canada, and its highway along the St. Lawrence and the Great Lakes.

A long list of French explorers, traders and Roman Catholic missionaries visited the territory, among them Jean Nicollet, who in 1634 landed on Wisconsin soil on the eastern shore of Green Bay. In 1660 Father Pierre Menard landed at Keewanaw Bay and opened a mission for Indians. In 1665 Father Claude Allouez, another Jesuit missionary, was sent to reopen the mission in the Lake Superior country, and he was succeeded by Father Jacques Marquette, whose fame was established by his narrative and map of a voyage down Wisconsin rivers with Louis Joliet as a companion. In 1679 the great French explorer, La Salle, arrived at Green Bay, and voyaging down Lake Michigan encamped near the present site of Milwaukee, called at that time "Millicke." In 1700 Father St. Cosme visited Milwaukee Bay, finding there camps of the Mascoutin Foxes, Potawatomie and other Indians. He called the Milwaukee River the "Milwarick."

In 1763 the territory of New France was ceded to England by the French, and twenty years later, at the Treaty

of Paris in 1783, the territory east of the Mississippi River was ceded to the United States. In 1787 the country northwest of the Ohio River, comprising what is now our Church Province of the Midwest, was formed into the Northwest Territory as a part of the American government.

All the forts and trading posts established by the French or English were taken by the government as centers from which to gain knowledge of the wilderness. The land was opened to settlers, and rapid immigration from the eastern states set in, resulting in the formation of smaller territories. In 1800 Indiana was set apart and organized, Michigan in 1805, Illinois (having Wisconsin included in its boundaries) in 1809. With the admission of Illinois as a state of the Union, Wisconsin was attached to Michigan Territory, and formed a part of it until separately organized as a territory in 1836.

The first Protestant sermon was preached on Wisconsin soil at Fort Howard, Green Bay, by a Presbyterian divine, the Rev. Jedidiah Morse, father of the inventor of the telegraph. It was sixteen years later that his denomination established work in the territory.

I. The First Stand

The first missionary stand of our Church in Wisconsin was made at Green Bay. Who was the cross-bearer

in the first crusade? There is a well-nigh forgotten record of the Domestic and Foreign Missionary Society, which held its meetings originally in Philadelphia, and had for its president the venerable Bishop White. We learn that a letter had been received from a Mr. Eleazar Williams, then residing among the Oneida Indians on their reservation at Duck Creek, near Green Bay, dated December 2, 1822, in which he asked aid to establish the services of the Church among the natives in that neighborhood. It was not, however, until the following spring that decisive measures were taken to meet the wishes of Mr. Williams. In the meantime, the Missionary Board, having their attention called in that direction, learned that the Rev. Norman Nash would be willing to assume the charge of that station, and on May 22, 1823, he was appointed as the first missionary at Green Bay. He arrived at his post in the summer of 1825, and after remaining about one year in that region, making discoveries and observations, he returned to Philadelphia and presented his report to the Board.

Eleazar Williams* was among the Oneidas—he being of that blood and tribe—at Duck Creek, not many miles from Green Bay. On the removal of this tribe from New York in 1822 to their Wisconsin Reservation, Williams went with them. He was acknowledged as one of their chiefs. Several years before he had become attached to the ritual of this Church, and in 1815 he made a journey from Oneida Castle, in New York, where he resided with his tribe, to the city of New York, to see and counsel with Bishop Hobart. After spending several years in study and travel, he was, in the

summer of 1824, admitted to the order of deacons by the Bishop of New York. In January, 1828, Mr. Williams applied to the Board of Missions to be appointed missionary to the Oneidas, among whom he resided. His application was favorably acted upon, and in August following he was duly appointed by the Board. In 1827 the Rev. Richard F. Cadle was put in charge of the mission at Green Bay, and held the position for seven fruitful years.

In compliance with the recommendation of the Board of Missions at a meeting held in the spring of 1834, the executive committee, on the fifteenth of June following, chose two individuals to visit the missionary station at Green Bay and report on the state of affairs. The Rev. Drs. Jackson Kemper and James Milnor, having accepted the appointment and received instructions, commenced their journey to Green Bay on the third of July following, and on the sixteenth of the same month they arrived at the Mission House and continued there until August 4.

This was the first visit Dr. Kemper ever made to the field of labor which he was in the future to occupy and develop with zeal, fidelity, love and devotion, as our first missionary bishop. At Green Bay Bishop Kemper's feet first touched Wisconsin soil. There the first missionary work was undertaken. There the first parish organization was effected, but to the Oneida Indians, on their reservation ten miles to the westward, belongs the credit of erecting the first church within the boundaries of Wisconsin. The missionary in charge there at the time says: "A neat Gothic church has been built at a cost of \$3,800; also a parsonage and school house. The church was built entirely at the cost of the Oneida Indians, and it is worthy of remark that it is the first Protestant Episcopal church building in the territory." This same missionary to the

*A startling and romantic story is associated with Eleazar Williams. He believed himself, and was believed by others, to be Louis XVII of France. The claim was made that the little prince, instead of falling a victim to the brutalities of Simon, his jailer, was spirited away by royalists and hidden among the Indians of America; further trace of him being lost because of the death of those who took part in the enterprise.



PART OF THE MISSION BUILDINGS AT ONEIDA, WISCONSIN

The hospital in the foreground; the church in the distance. The hill beyond the church is the burial ground where rest the bodies of two of the missionaries

Oneidas reports 128 confirmations and 169 communicants. St. Paul's Church, Milwaukee, at the same time reports to the primary council, twenty confirmations and ninety-eight communicants.

Thus the missionary movement of the Church in Wisconsin and all that came of it was inaugurated by a letter written by an Oneida Indian in December, 1822. If we have any honor, if we have any grateful memories for our loyal missionary heroes, let us not overlook that great man. If we are disposed in mind for pious pilgrimages to cradles and graves, we would not go amiss if some time we turn our feet and our faces towards the blue waters of Green Bay, for there is a cradle and there is a grave, and both of them unhonored and unsung.

We have now on the Oneida Reservation our largest and best-equipped single mission among Indians. It reports 600 communicants, and has a splendid stone church, as well as other mission buildings, largely erected by the Indians themselves.

II. Bishop Kemper

The report which the two messengers made to the Board stirred the hearts of all its members. Yes, the heart of the whole Church at the East

thrilled with a missionary impulse; and the immediate outcome was the election and consecration of Dr. Kemper as Bishop of the Northwest, the special jurisdiction assigned him being Missouri and Indiana. Bishop Kemper's consecration took place in St. Peter's Church, Philadelphia, September 25, 1835, Bishop White being the consecrator. One month after the consecration, when Bishop Kemper was about to set forth, a meeting was held in the Church of the Ascension, New York, on Sunday evening, October 25, 1835. The church was crowded to overflowing, many stood during the entire service and hundreds went away unable to gain admission. Nothing like it had ever before been wit-



BISHOP KEMPER AS A YOUNG MAN

nessed in our Church. The dormant missionary spirit awoke into a vigor and vitality whose waves still beat upon us. The enthusiasm of that gathering reached its climax when Bishop Kemper arose to speak these parting words:

"I have obeyed the command of our Divine Master communicated to me through the instrumentality of His Church, and having been commissioned I expect to start tomorrow morning to exercise pastoral functions as a missionary bishop in Missouri and Indiana. Though I make sacrifices and shall exchange comparative ease and comfort for a life of toil and peril, yet the danger and sacrifices are not greater than hundreds are ready to encounter for wealth. I can promise nothing, yet I know the work is great and holy, and being of divine appointment I look with humble confidence for a blessing upon the labors which we shall be enabled, through the gracious influence of the Holy Spirit, to perform. He Who has called me will go with me, and I will go cheerfully."*

*The task to which Bishop Kemper was going is indicated in these further words of his address: "Everything is yet to be done with respect to our Church within the bounds of my mission. At this time we have one edifice of public worship, but not one clergyman in Missouri; while in Indiana there is a solitary clergyman, but not one church building."

After Bishop Kemper's farewell words, addresses were made by Bishop Onderdonk and two or three clergy, and a collection taken, amounting to \$2,200.

The story of the unique life and effective ministry of Jackson Kemper is a cherished and stimulating part of the history of many western dioceses, and phases of it will appear in other articles. With astonishing energy and fidelity—at times almost single-handed—he witnessed for Christ and planted the Church in an area which may justly be called an empire. His connection with the diocese of Wisconsin is best typified by recounting the story of Nashotah, which was his favorite child.

III. Nashotah

The story of Nashotah is unique in the annals of the missionary work of this Church. In 1840 there were few villages, or even farms, open in this part of the country. But emigrants were rapidly coming in, among them Germans, Swedes, Norwegians, Danes, Irish, English. Scant provision had been made for worship or religious instruction, especially in the farming districts. Bishop Kemper was responsible for the territory now included in the states of Indiana, Wisconsin, Minnesota, Iowa, Missouri,



BISHOP KEMPER'S GRAVE AT NASHOTAH



JAMES LLOYD BRECK

and the country west of the Missouri River. He was fully alive to the religious needs of the people in this vast empire, and the duty of the Church to provide for them. In his visits to the East, he constantly dwelt on the need of clergy, and especially did he urge the students of the General Theological Seminary in New York, to offer themselves for work in the "Far West." His appeals were warmly seconded by the professors of the Seminary, and its dean, Dr. Whittingham, afterward Bishop of Maryland. Eight young men were moved to offer themselves for this work, and by the wise counsel of Bishop Kemper it was determined to make the then Territory of Wisconsin the scene of their labors. Mr. Hobart, the son of the great bishop of that name, came west with Bishop Kemper in August, 1841, and settled in Prairieville (now Waukesha). He was joined by James Lloyd Breck and William Adams in September of that year, the other five members of the original band having for various reasons been prevented from prosecuting the work. Hobart, Adams and Breck were in deacon's orders; they rented a single room in a log-cabin in Prairieville, and lived a community life, reciting the Daily Offices of the Prayer Book, and having the weekly and Holy Day Eucharists, cele-

brated as opportunity afforded, going out on foot for services in the hamlets and cabins in the neighborhood, baptizing and preaching, their work embracing a radius of 100 miles or more. They established parishes in Racine, Kenosha, Elkhorn, Delavan, Waukesha, Portage City, and a score of other places. Their only means of support was the stipend from the Board of Missions of \$250 each, or \$750 in all, which was thrown into a common fund.

Probably no work of the Church in this country has ever been so thoroughly and systematically carried on among the scattered settlements and log-houses of a new country, as the work of this Associate Mission. Their faith knew no discouragement, their zeal no respite, their love no weakening! We can understand how very soon their work became known and respected at home and abroad, and how graciously God's blessing rested upon it.

Each one of these men had his own particular idea as to what their work should be: Hobart saw it as a missionary work; Breck as community or brotherhood life; Adams as school and theological training. But all were willing to work on the plan which combined the three ideas. Their cramped condition in Prairieville soon forced them to seek a home of their own.



THE "BLUE HOUSE"
First building of the Nashotah Mission

In the spring of 1842 Hobart went East to secure funds for the purchase of a site for their future home. He gathered enough to warrant the purchase of some land, and after considerable search the present beautiful location on the Nashotah Lakes was chosen, the first purchase being the claim of a settler to some forty acres. Additional purchases were made as funds were secured, making up the present landed estate of 450 acres. In the early part of August, 1842, the three brethren moved into the claim-cabin of the settler, and the work of Nashotah proper was begun. The need of a resident priest was now more fully realized than ever, and on Sunday, October 9, Mr. Breck and Mr. Adams were admitted to Priest's Orders by Bishop Kemper in Hobart Church of the Oneida Indians, at Duck Creek, near Green Bay, some 120 miles distant from Nashotah. This was the only consecrated church building then existing in Wisconsin. The young deacons, accompanied by some of their "boys," walked through the wilderness the entire 240 miles to and from the place of their ordination.

After their return from Duck Creek the "Blue House" was built, and a temporary oratory and altar erected in it, where the daily offices of the Church and the frequent Eucharists were celebrated. At the request of Adams and Hobart, Bishop Kemper placed Mr. Breck in charge, and he became the first official head of Nashotah Mission. Three young men joined the mission to prepare for the Holy Ministry, and the work of theological education was begun. In the meantime the missionary work was vigorously prosecuted with phenomenal success.

On account of ill health Mr. Adams was obliged to go east in the summer of 1843. Mr. Hobart had already announced his intention of withdrawing. From a human standpoint the outlook was dark. The community life was

little understood by the Church at large. There were bitter rivalries between the two existing schools of thought, and the then stronger school mistrusted the true animus of these young priests; even good Bishop Kemper was greatly misunderstood and fiercely maligned for his support of the mission. But he was always a strong rock of steadfastness; Nashotah was the child of his love, his labors and his prayers. So the bishop came up from his home in St. Louis and spent the greater part of the winters of 1843 and 1844 at the mission; and we can fancy somewhat the strength and courage his presence inspired. Providentially Mr. Adams was able to return in the autumn of 1844 to assume the special vocation of instructor in theology, and here he remained until his death in January, 1897. In 1850, Mr. Breck moved on to establish new centers in Minnesota. Dr. A. D. Cole was elected president of the mission in May, 1850, and after thirty-five years of honest toil and prayer he entered into his well-earned rest. During all these years Nashotah depended upon the daily mail for its daily bread.

Since the death of Dr. Cole the advance of Nashotah in material and spiritual things has been marked and permanent. Through her bishops, her professors and her graduates, "her voice has gone out into all lands, and her words unto the ends of the world." Her endowments have steadily increased—endowments of land, endowments of money, endowments of literature and buildings, but her richest and most permanent endowment is the men whom she has trained in religion and learning for the work of the sacred ministry. Two hundred and seventy-nine graduates are recorded as having taken the full course of theological instruction. At least one hundred more men have entered the ministry who have received their



THE ALICE SABINE MEMORIAL HALL
One of the buildings which form the present-day Nashotah

full or partial preparation for Holy Orders at Nashotah.

IV. Wisconsin's Dioceses

On the twenty-fourth of June, 1847, the clergy and laity of Wisconsin met in St. Paul's Church, Milwaukee, to organize a diocese. Twenty-three clergy—the entire number within the territory—were present, and thirty-five lay deputies, four of whom were Oneida Indians from Hobart Church at Dutch Creek. In all future years that parish had a full representation of lay deputies in every diocesan Council.*

The Convention quietly organized,

*Their presence at the council seems to have caused great interest, for this resolution was offered and unanimously adopted: "Resolved, that the presence of four of our red brethren as deputies from Hobart Church affords the highest pleasure to the members of this convention, and it is believed that this is the first time since the planting of the Church in these United States that any of them have mingled in our councils, and we deem it a most gratifying circumstance."

adopted a constitution and canons, and unanimously elected Bishop Kemper as bishop of the diocese of Wisconsin. He accepted the election but continued as missionary bishop of the Northwest until 1859, when he became Bishop of Wisconsin only. He died in 1870 and his body rests in the cemetery at Nashotah, surrounded by those who were his staunch helpers in the early years.

The history of the later years cannot even be indicated. It is rich with great names and great deeds. Five bishops followed Bishop Kemper: Armitage, the cathedral builder; the saintly Welles; Knight, whose episcopate lasted but two years; Nicholson, and the present diocesan, Bishop William Walter Webb. Space forbids our telling the story of their episcopates, or of such work as that of the famous James DeKoven, who founded Racine College as an off-shoot of Nashotah, or of many another honored son of the Church in Wisconsin. Together they

wrought and labored, with the result that the diocese of Milwaukee now reports seventy-nine clergy and over 13,000 communicants.

In 1874 at the beginning of Bishop Welles' episcopate the diocese was divided, and the northeastern portion of the state became the diocese of Fond du Lac, with Bishop J. H. H. Brown as its first diocesan. He was succeeded by Bishop Grafton and he in turn by Bishop Weller, who is the present occupant of the see. Fond du Lac, which is largely missionary soil, contains within its borders Green Bay and the Oneida Mission, which have been mentioned as the cradle of the Church

in Wisconsin. The diocese reports sixty-three clergy and nearly 6,000 communicants.

The population of Wisconsin has increased over ten-fold in seventy years; our communicants have increased over thirty-fold. Such a growth shows faithful work on the part of bishops and clergy, and should stand for an equal increase in moral and spiritual power, indicating the strong influence which the Church is exerting in this state upon the public conscience and the political, social and moral forms of human activity, among a population largely composed of the foreign-born and their descendants.

CLASS WORK ON "HOW OUR CHURCH CAME TO WISCONSIN"

PREPARATION FOR THE LESSON

FOR details of the early explorers, told in a delightful fashion, see Parkman's "La Salle and the Discovery of the Great West." For the story of the Church's development, read Chapter III of "The Conquest of the Continent" (Burlison); "An Apostle of the Western Church" (White), and "The Life of Dr. Breck," by Charles Breck, D.D. Much material may be found by those who have access to the proceedings of the Board of Missions for 1822, pages 21-29, or to the Wisconsin Historical Collections, Vol. XIV.

THE FIRST FIVE MINUTES

Ask how people traveled across the continent before there were railways. Explain how waterways were used by the Indians, and show how by passing through the St. Lawrence and the Great Lakes up the Fox River, to the heart of Wisconsin, at a place called Portage, the Indian could carry his canoe for less than a mile and put it into Rock River, whence he could sail down the Mississippi. Or, ask the class if they have ever heard of a diocese that was founded by an Indian, and tell them about Eleazar Williams.

TEACHING THE LESSON

I. The First Stand.

1. Who first brought Wisconsin to the attention of the missionary society?
2. What can you tell about Eleazar Williams?
3. Who visited the Oneida Mission?
4. What is the condition of the work there today?

II. Bishop Kemper.

1. Who was Jackson Kemper?
2. Tell of the meeting in New York which sent him forth.
3. In general, what did he accomplish?

III. Nashotah.

1. On what ideal was Nashotah founded?*
2. Who composed our first associate mission?
3. Tell of their early experiences.
4. What has Nashotah accomplished?

IV. The Dioceses in Wisconsin.

1. When and where was the diocese of Wisconsin organized?
2. Name some of its bishops.
3. What other diocese was set off from it?
4. What is the present condition of the Church in Wisconsin?

*An associate mission is one where unmarried clergy live in community and work out from it as a centre.

THE EDUCATIONAL DEPARTMENT

FOR those interested in the Latin-America Course of this year it is good news to hear of the publication of collateral reading which can be recommended to all sorts and conditions. "El Supremo," a historical novel of Paraguay, by White, is a serious attempt to present the atmosphere and the conditions under which the Latin countries grew up. The book published by the Missionary Education Movement, called "Makers of South America," by Margaret Daniels, provides more reading of this kind. In the chapters on Pizarro, Anuchieta, Rosas, Sarmiento, San Marco, and Bolivar, one finds admirable records of the men who correspond to, say, our Washington, Jefferson, Franklin and Jackson. Those who have familiarized themselves with the life of a man like Bolivar will be able, by comparing his career with that of our Washington, to get to the heart of the matter, and to see just what the difference was between North and South American beginnings.

For those in search of trashy literature, Rex Beach's last novel on Cuba, "Rainbow's End," will be found worth while. We have long been told by those who know Alaska well that he is about the best portrayer of the gold-rush days, and there cannot be much doubt but that he portrays in his story, however superficial it may appear, quite faithfully the days of Generals Campos and Weyler and the atrocious *reconcentrado* system.

"Cuba, Old and New," a fifteen-page leaflet brought out by the Cuban Guild of Philadelphia, with the approval of Bishop Hulse, is about the best little guide-book to the Island that we have seen. If you want to know how to go to Bacuranao or Union; or if you want to know what kind of a place Los Arabos is, and how

many inhabitants it has, or how to go to Felton, secure a copy of this little book for five cents. Nothing else so gives the guide-book type of information.

Miss Anne Hubbard is writing Suggestions for Teaching "Mañana? (Tomorrow?)," Mr. Osgood's junior book. We hope that they will be ready next month.

Surveys of the Provinces of the Mid-West, of New York and New Jersey and of Sewanee, have been worked up in detail, and besides the printed reports charts have been made showing in pictures and diagrams what has and what has not been accomplished. These Surveys can be used to great advantage in informing the people in the respective provinces just where the Church is working, what it is doing, and how it needs help. After January (up to which time they are already booked) they may be borrowed from the Educational Department.

This is the time of year when the governing boards of the various Summer Conferences are making up their plans for 1917. It is well, therefore, to suggest to educational leaders in the east and mid-west that they put down at once the dates of the Summer Conferences for next year. Later on the complete list will be given. Here are some for immediate note:

Geneva, N. Y.—July 2-July 13.

Cambridge—June 22-July 7.

Silver Bay—July 6-July 15.

Lake Geneva—July 27-August 5.

Blue Ridge—June 22-July 1.

Both the Cambridge and Geneva Conferences are making special preparations, and we can look for programmes and courses of unusual value.

WITH THE MANAGING EDITOR

ALL sorts of interesting facts are coming to view as a result of our requests for pictures from various parts of the world to use in the illustrated lecture on THE SPIRIT OF MISSIONS. From Africa we have received a group of seven little fellows poring over their copies, and it quite takes one's breath away to think of a paper published in New York City and sent to Africa before it sees the light of day. But when it does!



Another interesting picture was sent in by Archdeacon Mellen from Mexico City, which shows a group of children at the Hooker Memorial School gazing at the picture of their mule and cow which appeared in the October issue (p. 693). It causes a great thrill to see a picture of "our mission" in a magazine, but think of the excitement if they could see themselves on the screen! That is where these pictures are going, for they are incorporated in the lecture. The reception which the "lecture" has received is most generous, and we are grateful for your interest and for your kindly judgment.



Every little while some interesting story comes to us of a copy of THE SPIRIT OF MISSIONS seen in an out-of-the-way place. Sometimes we learn of some new way in which it has helped in this or that parish. If you have any information of this sort to contribute, let us have it. Especially let us have pictures, for they help in many ways. You and I know that THE SPIRIT OF MISSIONS is the "best ever," but there are some benighted people who have not learned that fact. Your contribution of story or picture may be all that is needed to convince them. Let us have it and we will put it to good use.



The most delicious morsel we have tasted for a long time is one sent us

by a member of the Church Periodical Club, and we simply *must* share it with you. She has been sending THE SPIRIT OF MISSIONS to a friend in Georgia who wrote her that "she did not care for it any more as she was going to raise chickens and work among colored people!"



There may be some questioning the exact meaning of the classic testimonial supposed to have been sent to a soap-maker: "A year ago I tried your soap. Since then I have used no other." But there can be no doubt as to the meaning of the many cordial commendations which numbers of you are kind enough to send to us. Here are a few of the recent ones:

"I enclose postal order for one dollar for renewal of my subscription. I feel I never get so much anywhere else for one little dollar as there is in THE SPIRIT OF MISSIONS."

"I grew so interested in THE SPIRIT OF MISSIONS that we organized a little Auxiliary which, though few in number, is fervent in purpose."

"I am sending you the names of those who ought to take THE SPIRIT OF MISSIONS, and I hope they will respond. When you write them I think it best to send a copy of the magazine and a note enclosed in the book asking them to subscribe to the best magazine in print."

"Permit me to express the pleasure I feel in the ever increasing improvement in the magazine which for more than a quarter of a century has been a most welcome monthly visitant to our house."

"In our parish about 30 take THE SPIRIT OF MISSIONS, largely as a result of THE SPIRIT OF MISSIONS debate, which was the most entertaining and the best of our subjects for last year's meetings."



The posters are selling nicely and are giving satisfaction. Have you ordered them for your parish? See announcement elsewhere.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Missionary Knights of the Cross. John C. Lambert, M.A., D.D. E. P. Dutton & Company, New York. Price \$1.25 net.

This book contains stories of the stirring adventures of missionaries in many parts of the world. The author brings to his subject knowledge and enthusiasm, and his fourteen chapters are alive with interest. In Mongolia, Japan, Formosa and Tibet, in India, China, Africa, and on the shores of Hudson's Bay, we see brave men bearing their witness and making their conquests for Christ. It is a mine of material for clergy and teachers who wish to bring to children, especially boys, a vision of the world's spiritual warfare.

The Birth of Mormonism. John Quincy Adams. The Gorham Press, Boston. Price \$1.00 net.

This book does not deal directly with the theology of Mormonism but contents itself with telling the history of the rise of that amazing superstition. In brief form we have the story of Joseph Smith, Jr., and his associates. In the opinion of the author, the study of Mormonism is at this time important because he believes that there is a concerted effort toward the wholesale conversion to that faith of the women in countries where the war is leaving them in the great majority.

God's Minute: A Book of 365 Daily Prayers Sixty Seconds Long for Home Worship. The Vir Publishing Company, Philadelphia. Price 35c net.

This book is another evidence of the deepened sense of need for religion. It contains prayers for each day of the year, each prayer written by a different person. To those who find variety a spiritual stimulus the book will be helpful.

Seven Maids of Far Cathay. Compiled by Bing Ding. Illustrated by Ai Lang. Paul Elder & Company, San Francisco. Price \$1.25 net.

This is one of the most unique and interesting little books which we have seen of late. It grew out of a "game" suggested by the president of the Woman's Anglo-Chinese College of Neuchang, China, who set literary tasks for seven little maids of the school. These seven tasks, quaintly performed, became the book, and those who had its fate in charge were wise enough to refrain from editing. It brings to us therefore a delightful flavor which is usually lacking.

Lending a Hand in Cuba. Right Rev. Albion W. Knight, D.D. Church Missions Publishing Company, Hartford, Conn. Price 60c.

No one in the Church is better qualified than Bishop Knight to tell the story of the American Church in Cuba. He has been assisted by Professor Aimes of the University of the South, who contributes four chapters on the colonial policy of Spain and on the negro. For nine years Bishop Knight was in charge of the work in Cuba, and he has made a careful study, both of the local problems in that island and of Latin-American work in general. This is not a study-class book in the ordinary sense of the word, but gives an admirable picture of the existing conditions on the island, the work that has been accomplished by the Church there, and that which still remains to be done. Pictures and maps accompany the volume.

Leavening the Levant. The Rev. Joseph K. Greene, D.D. Published by The Pilgrim Press, 14 Beacon Street, Boston, Mass. Price, \$1.50 net.

Dr. Greene as a missionary of the American Board spent more than half a century in Turkey. Naturally he speaks with the completest possible knowledge of matters concerning that land. The book before us is neither a biography nor a history of missionary effort, but rather a series of somewhat unrelated descriptions and experiences, instinct with the personal flavor which can be given only by one who has had experience at first-hand. The entire proceeds of this book are devoted to Armenian relief.

A Man's Pocket-Book of Religion. A. C. Bonquet, S.C.F. Longmans, Green & Company, New York. Price 30c net.

This little book of some eighty pages carries a preface by the Anglican Bishop of Kensington, who expresses what every man must feel who reviews this compact little manual of religion. He says: "I am grateful for the opportunity of writing a word of introduction to this little book. As with unfeigned thankfulness I hail its appearance at the present moment, so I can commend it in the confident hope that it will rapidly prove to be widely useful. Of the need for just such a manual of simple instruction and devotion for men, I am in a special position to know." We have seen no book just like this, presenting not only the reasons for religion but the methods by which it is practiced, including every necessary service. Decidedly a compact and helpful little book.

The Zulu Yesterday and Today. Gertrude R. Hance. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. Price, \$1.25 net.

This is another book of personal missionary experience. For thirty years Miss Hance carried on mission work in South Africa. This book is interpretative to a large degree, for in a charmingly simple way it reveals the heart-life of the African people and the fine qualities which often lie hidden under their forbidding exterior. Having herself a genius for friendship she found friends, and led them to her Great Friend.

THE CHURCH MISSIONARY CALENDAR

This is the only publication which represents every mission in the American Church. For several years it has been published by the alumni of a mission study class in Philadelphia, and each year has had an increasing

value. On each page is a Bible text, the prayer for the week and missionary information for each day. The Church colors, seasons, fasts and feasts are also noted. It is the sort of calendar for every Church family, and they will be better Church families for possessing it. The net profits will be sent to the Board of Missions for its work. Price 30 cents, postage 5 cents. Address Mrs. F. W. English, Educational Department, Church House, Philadelphia, Pa.

BOOKS RECEIVED

Socialism and the Ethics of Jesus. Henry C. Vedder. The Macmillan Company, New York. Price 50c net.

A Christmas Meditation. Lawrence Gilman. E. P. Dutton and Co., New York. Price 25c net.

A Statement of the Christian Faith. Herbert H. Kelly, S.S.M. Longmans, Green and Company, New York. Price 20c net.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

ALASKA

Appointed—October 5, 1916, under the Woman's Auxiliary United Offering, Miss Harriet M. Bedell of Buffalo, N. Y.; Mrs. J. H. Molineux of Santa Clara, Utah (employed in the field).

Arrived—At Ketchikan: Mrs. Molineux, S.S. "Jefferson," October 23.

ANKING

Arrived—At Shanghai: Miss S. E. Hopwood, Miss E. Spencer, September 12; Miss M. A. Hewitt, September 24; Miss J. V. Heald, Miss A. Gregg, Rev. J. Shryock, October 5.

Sailed—From Vancouver: Bishop Huntington, S.S. "Empress of Asia," November 2.

BRAZIL

Appointed—October 5, 1916, Mr. Solomao Feraz of Brazil (employed in the field).

CUBA

Appointed—October 5, 1916, the Rev. Henry A. Post of Staten Island, N. Y.

Sailed—From New York: Rev. and Mrs. Post, S.S. "Tenadores," October 21; Bishop Hulse and family, November 4.

HAITI

Sailed—From New York: Rev. E. G. C. Jones, November 15.

HANKOW

Arrived—At Shanghai: Miss J. E. Prichard, Miss O. B. Tomlin, Miss E. M. Buchanan, Rev. S. H. Littell and family, Miss A. H. Peavey, Mr. Theo. Hobbie, Miss Henrietta Gardiner, Mr. G. P. Foster, September 24; Miss M. Sibson, September 25.

HONOLULU

Appointed—October 5, 1916, Miss Helen Maddock of Pacific Grove, Cal. (employed in the field).

Sailed—From San Francisco: Bishop Restarick, S.S. "Manoa," November 21.

PHILIPPINES

Appointed—October 5, 1916, under the Woman's Auxiliary United Offering, Miss Ida May Thompson of St. John's Church, York, Pa.; Rev. A. E. Frost of Sagada, P. I. (employed in the field).

Sailed—From Vancouver: Deaconess C. G. Massey, S.S. "Empress of Asia," November 2.

PORTO RICO

Sailed—From New York: Rev. S. Sutcliffe, S.S. "Coamo," November 4; Miss E. L. Robbins, S.S. "Carolina," November 18.

SHANGHAI

Appointed—October 5, 1916, Mr. Willard M. Porterfield, Jr., of St. John's Church, Lancaster, Pa.

Arrived—At Shanghai: Mr. H. F. MacNair, September 12; Miss M. H. Bates, September 24.

Sailed—From Vancouver: Bishop Graves, S.S. "Empress of Asia," November 2.

TOKYO

Appointed—On October 5, 1916, Mr. Harold F. Taggart of St. Paul's Church, Richmond, Ind.

Arrived—At Vancouver: Rev. C. H. Evans and family, September 23; Rev. J. H. Lloyd, October 23.

Sailed—From Newcastle, England: Rev. James Chappell and family, S.S. "Jupiter," September 30.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Woodward Building, Fifteenth and H Streets, Washington, D. C.

IV. Rev. R. W. Patton, P. O. Box, 845, Atlanta, Ga.

VI. Rev. C. C. Rollit, D.D., 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 West Market Street, Warrensburg, Mo.

Alaska

Rev. G. H. Madara.

Asheville

Rev. George Hilton (during January).

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

China**HANKOW**

Rt. Rev. L. H. Roots, D.D.

Rev. A. S. Cooper.

Rev. C. F. Howe.

Rev. T. R. Ludlow.

Deaconess G. Stewart.

SHANGHAI

Rev. E. R. Dyer (in Seventh Province).

Dr. H. H. Morris.
Rev. G. F. Mosher.
Rev. M. H. Throop.
Dr. G. F. Alsop.
Miss M. H. Bailey.
Miss Laura Lenhart.

Japan**Kyoto**

Rt. Rev. H. S. G. Tucker, D.D.
Rev. P. A. Smith (in Fifth Province).

Tokyo

Rt. Rev. John McKim, D.D.
Rev. C. H. Evans.
Rev. S. H. Nichols.

The Philippines

Rev. J. A. Staunton, Jr. (address directly, 281 Fourth Avenue).
Miss B. E. L. Masse.

Porto Rico

Rt. Rev. C. B. Colmore, D.D. (address directly, 281 Fourth Avenue).

Salina

Rev. T. A. Sparks (address General Theological Seminary).

South Dakota

Rev. A. B. Clark (address directly, 281 Fourth Avenue).

Wyoming

Rt. Rev. N. S. Thomas, D.D. (during December).

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Board Secretary, Portsmouth, Va.; Rev. J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter; Rev. Edgar H. Goold.

Representing missionary work in the diocese of South Carolina, Archdeacon Baskerville, Charleston, S. C.

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

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| <p>Devotional</p> <p>50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercessions for Missions.
54 Mid-Day Prayer Card.</p> <p>Alaska</p> <p>800 The Borderland of the Pole.</p> <p>Brazil</p> <p>1400 Our Farthest South.</p> <p>Canal Zone</p> <p>M. 1 The Canal Zone.</p> <p>China</p> <p>200 The Chung Hua Sheng Kung Hul. (Holy Catholic Church in China.)
202 Investments in China.
205 We Have It! (St. Mary's Hall.)
210 *For the Girls of China. (Report of St. Mary's Hall.)
211 *Our Plan for the Church General Hospital, Wuchang.
212 *Plan and Cost of Church General Hospital, Wuchang.
247 Practical Ideals in Medical Missions, 5c.
268 A Year at Boone University.
271 A Year at St. John's University, Shanghai.
272 St. John's University, Shanghai.
M. 6 At the Close of Day.
M. 7 A Summer Day in a Chinese Dispensary.</p> <p>Cuba, Porto Rico and Haiti</p> <p>500 In the Greater Antilles.</p> <p>Honolulu</p> <p>1007 The Cross Roads of the Pacific.</p> <p>Indians</p> <p>600 The First Americans.</p> <p>Japan</p> <p>300 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
301 What Shall the Future Be? (St. Agnes' School, Kyoto.)
302 Five Reasons for St. Paul's University, Tokyo.
326 How to Win Japan and Where to Begin.
327 "Help Wanted." (St. Margaret's School, Tokyo.)</p> <p>Liberia</p> <p>100 Our Foothold in Africa.</p> | <p>Mexico</p> <p>M. 3 A Year in Mexico.</p> <p>Negroes</p> <p>700 The Church Among the Negroes.</p> <p>The Philippines</p> <p>407 The Cross, The Flag and The Church.
J.M. 1 From Head-Axe to Scalpel.</p> <p>United States</p> <p>M. 4 A Year in South Dakota.
M. 5 A Year in New Mexico.</p> <p>The Forward Movement</p> <p>A complete set of Forward Movement leaflets will be sent on application.</p> <p>One Day's Income Fund</p> <p>983 The One Day's Income Fund.
986 *Duty and Opportunity in 1916.</p> <p>Educational Department</p> <p>Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
3055 Catalogue of Publications.
3071 The Library of the Church Missions House.</p> <p>The Sunday-school</p> <p>1 Ten Missionary Stories That Every Young Churchman Should Know. 10c.
5 Two Experiments with the Lenten Offering.</p> <p>Miscellaneous</p> <p>M. 8 *Message of the President of the Board of Missions.
900 The Church's Mission at Home and Abroad. Bishop Lloyd.
911 *Statement to the Church from the Board of Missions.
912 Four Definitions.
913 Concerning "Specials."
914 The Board of Missions and Special Gifts.
941 How Can I Give to a Particular Object, and Yet Give to the Apportionment?
944 Women in the Mission Field.
946 How to Volunteer.
956 The Why and How of the Missionary Budget.
969 The Church and the World.
970 Why Believe in Foreign Missions?
978 At Home.
979 Abroad.
980 Everywhere.</p> |
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THE WOMAN'S AUXILIARY

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| <p>W.A. 3. *A Pilgrimage of Prayer.
W.A. 4. Collects for Daily Use.
W.A. 8. The Power of the Weak.
W.A. 13. How Can I Help?
W.A. 14. Why Should I Be a Member?
W.A. 16. A Bit of History, 5c. each.
W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.</p> <p>United Offering</p> <p>W.A. 100 *Resolution and Prayer Card.
W.A. 102. Who Gave It?
W.A. 104. *Our United Offering Missionaries Again.</p> | <p>The Junior Department</p> <p>W.A. 200. The Junior Collect.
W.A. 201. What the Junior Department Is.
W.A. 203. Membership Card, 1c. each.
W.A. 205. Section II. How the J. D. Helps.
W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
W.A. 252. Someone's Opportunity.</p> <p>The Little Helpers</p> <p>W.A. 300. The Origin of the L. H.
W.A. 301. The L. H.: Directions.
W.A. 302. L. H.'s Prayers.
W.A. 303. Membership Cards, 1c. each.
W.A. 304. Letter to Leaders for 1915-1916.</p> |
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THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

ST. LOUIS NOTES

IT was impossible to print in the November number all we would of what was done in St. Louis. We omitted some of the pleasing incidents and some of the work resolved upon.

We give further notes now, that they may have a permanent record in our missionary magazine.

We cannot omit from our few pages in THE SPIRIT OF MISSIONS the greeting offered to us on our arrival in St. Louis by the Missouri Branch through its Secretary of so many years, and are printing it in this number, feeling sure it will recall a very happy hour to our readers and make the spirit of our Triennial a more real thing to those not privileged to be with us.

THE GREETING

Women of the Auxiliary:

THE privilege is mine to give you greeting today. Not that my speech is more ready or my welcome more genuine than that of my co-workers, but I happen to be the senior officer of the Missouri Auxiliary and probably the oldest in point of service west of the Mississippi. In these days of rapid rotation in office one speaks with bated breath and almost with apology of having been an officer thirty-five years. Much leisure and the experience which service brings are my only excuse.

If the Auxiliary had been organized twenty years earlier than it was, you would not have found in the Middle West the feeble folk we are. The far West has a better chance of Church development than we have, for with us the Church followed the settlers, with a long stretch between, but it did not go with them. The first voyagers on our great river were the French Jesuit missionaries, and they planted the seeds of their faith on these shores.

But we are strong enough today to gladly welcome our sister officers from all parts of our own land, from the Islands of the sea, from the Flowery Kingdom, from Sunrise Japan, from strife divided Mexico, from Alaska, not forgetting those who have come from our Mother Church of England. We do not forget that the great S. P. G. was inaugurated in behalf of the American colonists and was their sustaining grace through the days of the early settlements. Every link we can forge to strengthen the tie, we welcome gladly, for the Pan-Anglican Congress has brought us in close sym-

pathy with the great and venerable society.

Like all good housekeepers we have tried to think of the very best we have to offer you. We have not the Prayer Book Cross of San Francisco, or the ruins of the beloved Jamestown church, or historic Williamsburg with a perfect day on James River, or a certain wharf where a celebrated Tea Party took place. But we have a little history of our own. St. Louis was the See City of the first domestic missionary bishop, Jackson Kemper, as it is of the greatest of them all, Daniel Sylvester Tuttle. The Church where your United Offering will be laid tomorrow is the first parish west of the Mississippi, and in three years will celebrate its centennial. Bishop Kemper in his journal writes soon after reaching here, "The houses are small and scarce and rents very high." I fear many of you in securing accommodations lately have felt that conditions have not materially changed!

As the lists of delegates have come in we have had thrills of joy to find so many friends among the number. For the Auxiliary bond is strong, and tender, intimate friendships we have with those whom we meet only once in three years. The line we sing about "knitting severed friendships up" comes often to me as we gather up the dropped stitches in our interests in these intervening years and bind the cord more closely. Nor do we overlook the new faces of friends we expect to make, among the many who have, in this, the great privilege of their first Auxiliary Triennial. And then there are the Juniors and graduated Juniors. We look to you who have not only the hope and enthusiasm of youth but the training in work that many of us lacked when we

began. As we hear the long list read tomorrow of the officers who have entered into a higher service for the Master you will see how great the need is of the younger women in the work. The bright spirit of the one who since the very beginning of the Auxiliary has been a great inspiration has taken its flight. We shall never look upon her like again. We can have no sweeter memory of Miss Stuart than her closing words in New York on the "Joy of Service."

When our president gave her invitation to you to come to us in 1916, she said our slogan would be "Co-operation." We have found it so. Every woman has tried to do her best for your comfort and feels herself your personal hostess. You, too, were asked to make co-operation your slogan, that we may be workers together with God. Through all our meetings may our aim be to know His Dear Son and to make Him known. Through all our preparations has been the thought of the Unseen Guest whose Presence we pray may guide our every action. It is for Him we have made ready and for you because you are friends of the Master. We ask, not that this may be the most brilliant triennial or the most social—only that it may be the most helpful, the most blessed, in our history. Let it be the place where "we took sweet counsel together, and walked in the house of God as friends."

In behalf of the officers of the Missouri Auxiliary and the women of the diocese of Missouri, we bid you welcome, thrice welcome to the city of the Sainly King.

OUR GREETING TO BISHOP TUTTLE

We are also giving the greeting which Mrs. Stevens, of Michigan, voiced at our first session and which Bishop Lloyd presented at our mass meeting—one more word of loving veneration among the many offered our Presiding Bishop during the Convention in his see city.

Resolved: That the delegates to the Triennial Meeting of the Woman's Auxiliary to the Board of Missions now in conference assembled send through our general Secretary, Miss Julia C. Emery, a message of greeting to our beloved Presiding Bishop, the Right Rev. Daniel Sylvester Tuttle, with our congratulations upon the completion of fifty years of devoted service as a Bishop in the Episcopal Church, and pledging our loyal response to the splendid message given by him this morning, with our earnest prayers that he may long be spared to inspire and direct us—each and every one.

RULES OF ORDER ADOPTED IN ST. LOUIS, OCTOBER 11, 1916

I. The general Secretary of the Woman's Auxiliary shall call the meeting to order and introduce the Presiding Officer. The Presiding Officer for the Business Sessions of the Woman's Auxiliary shall be selected by the general Secretary of the Woman's Auxiliary, together with the Presidents of the Diocesan Branches in the Province in which the Triennial is held.

ORDER OF BUSINESS

II. 1, Prayers; 2, Roll Call by dioceses and missionary districts; 3, Minutes of the last session; 4, Reports of general Secretaries; 5, Reports of Committees holding over from previous Triennial; 6, (a) Recommendations contained in reports of Secretaries to be referred without debate to special committees, (b) Presentation of memorials and resolutions to be referred without debate to special committees; 7, Miscellaneous business. Adjourned Session: 1, Prayers; 2, Note branches not represented at previous session; 3, Minutes; 4, Reports of Committees; 5, Unfinished business; 6, Miscellaneous business; 7, Minutes; 8, Adjournment.

III. No motion shall be considered until after it has been seconded, and all except routine resolutions must be presented in writing, signed by the proposer and giving the name of her diocese, a duplicate copy of said resolution being prepared for the use of the secretaries.

IV. The final decision of any disputed question shall be made by a majority vote of the representatives present, except that the vote shall be by dioceses when called for by representatives of three diocesan branches of the Auxiliary, each diocese having one vote.

N. B.—If the closing session ends with minutes, the opening session of the next Triennial would not require them. In this case Section 3 under Article II would apply to this Triennial only, not to future ones.

Committee: *Anne E. Shipman Stevens, Michigan, Chairman; Ida Bright Adams, Pittsburgh; Elizabeth D. Ferguson, Connecticut; Gertrude Lindall Phelps, New Jersey; Mary LeCain Mann, Southern Florida; Kate Cheshire, North Carolina; Ada Davis Burkham, Missouri; Ione V. H. Cowles, Los Angeles.*

On the Triennial Notice

Resolved: That in the Triennial notice sent out by the Woman's Auxiliary to the Board of Missions, delegates be instructed to be ready to present all memorials and resolutions in writing at the first business session when action is taken, which resolu-

tions, on consent of the House, will then be remanded to proper committees for consideration.

On Programme:

Resolved: That a committee be appointed consisting of one member from each province and two members from the Diocese in which the next Convention will be held to consult with the Secretaries at the Church Missions House, to arrange the general programme for the meetings of the Woman's Auxiliary at its next Triennial.

Committee: *Mrs. Butler, Chicago; Miss Corey, Massachusetts; Mrs. Phelps, New Jersey; Miss Ely, Pennsylvania; Miss Hunter, North Carolina; Mrs. Theopold, Minnesota; Mrs. Burkham, Missouri; Mrs. Mont-eagle, California; Mrs. Stevens and Miss Maurice, Michigan.*

On Seating at United Offering Service:

Resolved: That in 1919, at the service of the presentation of the United Offering, seats be reserved for the diocesan custodians of the United Offering, as well as for the delegates.

On United Offering Treasurers:

Resolved: That the names of the United Offering Treasurers who are not delegates to the Triennial be sent in with the names of the delegates which by the Auxiliary's instructions are submitted to the Secretary one month before the Triennial, and that this representative be the custodian and not a substitute.

On United Offering Services:

Resolved: That on the same day as the United Offering service at the Triennial, a service be held in every diocese and missionary district.

On the Conference Committee

Resolved: That the Committee which served on the Message from the Board of Missions be appointed a Committee to confer with the Committee from the Board of Missions until the next Triennial.

On Diocesan Reports:

Resolved: That the sending to diocesan secretaries of the various diocesan annual reports be left to the discretion of each diocesan secretary.

Committee on Miscellaneous Resolutions:

Mrs. Phelps, New Jersey; Mrs. Hoppin, Rhode Island; Mrs. Sioussat, Maryland; Miss Cheshire, North Carolina; Mrs. Knapp, Ohio; Mrs. Hancock, North Dakota; Mrs. Dwyer, Oklahoma; Mrs. Cowles, Los Angeles.

On Co-operation:

WHEREAS, we of the Woman's Auxiliary realize in this day of world testing and the awakening of women to a new spirit of service, that there is an increasing opportunity to enlist their co-operation in the missionary work of the Church, and

WHEREAS, we recognize with regret that at present only a small percentage of our women are sharing in the joy of missionary service, and

WHEREAS, those already interested are divided into various groups within the Church, carrying on their missionary work under a common impulse and with a common purpose, but with practically no co-operation, and

WHEREAS, we believe we can never enlist for the Church's Mission the active support of all women until we work together towards that end,

Therefore, Be it Resolved: That the Secretary appoint a committee from the Woman's Auxiliary to confer with representatives of the various existing organizations of women in this Church, and to report at the Triennial of 1919 as to how we may most profitably assist one another in gaining the co-operation of all women who are not yet taking their part in missionary service under the Board.

Committee: *Miss Sturgis, Massachusetts; Miss Benson, Long Island; Mrs. Sioussat, Maryland; Mrs. Loaring Clark, Tennessee; Miss Elizabeth Matthews, Southern Ohio; Miss Edith Brent, Colorado; Mrs. Ames, Kansas; Deaconess Affleck, Utah.*

STUDY CLASSES IN ST. LOUIS

THESE questions were asked in the September number: Shall we have mission study classes in St. Louis? Is it not possible that they are not needed at the time of the Triennial when every one is so busy?

Now after the Triennial we can report how truly they were needed and how splendidly they were used. Fourteen classes, beside one for very advanced educational secretaries led by Dr. Gray and meeting at Bishop Tuttle's, were held, meeting seven times, and these classes were classes, not lec-

tures, and brains were worked hard. The leaders were some of the best in the Church—the educational secretaries of Bethlehem, Massachusetts (both Senior and Junior), of Southern Ohio, Chicago, Michigan, Minnesota, Pennsylvania (Junior) and other leaders from New York, Newark, North Carolina, South Carolina and Western New York. It would be impossible to speak too gratefully of the work these fourteen leaders did—the long weeks of preparation before going to St. Louis, as well as the faithful, thorough work there—and yet the spirit in which it was done was indicated in the message of one of them, "The class was a wonderful privilege. Thank you so much for giving it to me."

The nearly three hundred members of these classes came from all over this country and beyond, and many would echo what an officer from Louisiana writes, "I shall try to give some of the inspiration I received at the Triennial. If I had had nothing else, the study class which I had the privilege of attending was worth the trip to St. Louis."

What shall these fourteen classes mean? No one can tell all that should result from them. Some possibilities are indicated in the comments made on different members by the leaders:—"A really good, trained mind;" "A Southern girl who has been in touch with the best the Church offers, needs a little technical training, will make a good leader;" "Made good gains in class and seemed to be heading in right direction when she left;" "Promising—seemed to be just sensing her job, and is getting help, all at right end too;" "Clever and sensible, just the person to lead a class on this subject (Prayer);" "Fine Junior material, good stuff, I believe, and coming along fast."

With such persons going back trained to do better work, what may we not expect? But the summing up may well be given in the words of a

statement made by Miss Corey's class on "The New World." The following are the points made by the class as results of their work:

1. Bigness of missionary education. Important place it should occupy. Books, programme meetings, exhibits, etc., are tools not only to hand out information but to build up the spiritual fabric.
2. A realization of the spiritual value of mission study and its practical service should result. A realization of the fact that mission study is not primarily for information, but to make loyal, active Christians. A realization of the importance of missionary education as a dynamic power in all parish activities.
3. Importance of giving a great deal of time to work of missionary education. The importance of knowing how to lead classes in a first-rate manner.
4. The need of understanding and sympathizing with all members of the class. The large outlook to be gained by all. The deepening of the spiritual life and knowledge of the Faith.
5. Fuller realization of duty to labor with Christ, and especially the need for fuller consecration and closer communion with God in order to serve Him.
6. Impresses with the development of the spiritual life through specific prayers, with the value of vital and gripping questioning. Have learned many things *not* to do.
7. Gained a better understanding of the details of organization in study classes. Deeper conviction that interest in missions and gifts towards missions cannot increase without earnest study of missions, and not mere superficial glancing over missionary magazines.
8. Impressed with fact that Mission Study can be made to appeal strongly and convincingly to any Christian woman as it is logically founded on God's word and Christ's teaching. Intend to form classes drawn from large proportion of parish whose devotion to Church is unquestioned, but who as yet have not expressed their missionary convictions (if such they have) in service.

We have tried to keep uppermost in the minds of the Juniors the thought that we are not choosing this work of our own accord, but that God has called us to work with Him. "Ye have not chosen Me, but I have chosen you." In this work we are preparing ourselves that we may better respond if God should see fit to call one of us to give her life to His service.—*St. Clement's, Seattle.*

A MESSAGE FROM THE WOMEN'S COMMITTEE OF THE S. P. G.

LAMBETH PALACE, S. E.,
AUGUST 12, 1916.

Dear Miss Forbes:

I know that you are going to be present at the triennial gathering of the Woman's Auxiliary of the United States this autumn. I should be so grateful if you would take them a message from the women of the S. P. G. and from myself. We do most earnestly wish success to this great gathering. We know well the wonderful work that the Woman's Auxiliary does in America, and we are proud to have Miss Emery as a Vice-President of our S. P. G. Committee. The kind interest that the Woman's Auxiliary took this year in our jubilee was an encouragement to us. I think that all who are specially interested in missionary work are hoping and praying that this terrible time of war will lead us on to a deeper and truer life, and to a more earnest desire to spread the message of Christ's Gospel. I hope very much that one of the results of the great changes and stir which have come into women's lives through the war will be that more women will offer themselves for missionary work, and that they will have a deeper understanding of the greatness of that call and the opportunities it offers to them.

I shall never forget the great gathering at Boston of the Woman's Auxiliary which I was allowed to attend, and I only wish that I was able to be with you again myself. The Archbishop and I never lose the remembrance of the warmth and kindness shown to us in America, or of the intense interest of the whole of our visit which opened out new interests to us both, and gave us many life-long friends.

Once more, may I greet you both from myself and from our women's S. P. G. at this your great meeting.

Believe me to be, yours sincerely,

EDITH M. DAVIDSON.

PLEDGES MADE IN ST. LOUIS

For Repairing Christ Church, Anvik, Alaska

Alabama, \$25; Arizona, \$5; Arkansas, \$20; Asheville, \$25; Bethlehem, \$75; California, \$100; Mrs. Armsby, \$100; Central New York, \$25; Chicago, \$50; La Grange, \$25; Colorado, \$25; Connecticut, \$25; Dal-

las, \$25; Duluth, \$20; East Carolina, \$5 (pd.); Mrs. Staton, \$25; Eastern Oklahoma, \$50; Easton, \$10; Fond du Lac, \$25; Georgia, \$10; Harrisburg, \$25; Honolulu, \$15; Iowa, \$25; Kentucky, \$25; Lexington, \$5; Los Angeles, \$50; Louisiana, \$50; Maine, \$20; Marquette, \$25; Massachusetts, \$10; Mexico, \$5; Michigan, \$25; Michigan City, \$5; Milwaukee, \$25; Minnesota, \$25; Mississippi, \$25; Montana, \$10; Nebraska, \$25; Newark, \$100; New Hampshire, \$25; New Jersey, \$25; New Mexico, \$25; Juniors, \$5; North Carolina, \$5; North Dakota, \$10; Ohio, \$25; Oregon, \$10; Pennsylvania, \$50; Philippines, \$25; Pittsburgh, \$50; Porto Rico, \$25; Quincy, \$25; Rhode Island, \$25; Shanghai, \$10; South Carolina, \$25; South Dakota, \$50; Tennessee, \$25; Texas, \$20; Tokyo, \$5 (pd.); Utah, \$5; Vermont, \$50; Virginia, \$25; Juniors, \$25; Washington, \$25; Western Michigan, \$25; West Missouri, \$10; Western Nebraska, \$10; Western New York, \$25; West Texas, \$25; West Virginia, \$25. Total, \$1,880.

For Hostel for Japanese Girls, Honolulu

Alabama, \$5; Arkansas, \$10; California, \$25; Central New York, \$10; Chicago, \$25; Colorado, \$10; Delaware, \$10; Duluth, \$20; East Carolina, \$10; Fond du Lac, \$5; Georgia, \$5; Honolulu, \$10; Idaho, \$10; Indianapolis, \$10; Iowa, \$10; Long Island, \$10; Louisiana, \$15; Marquette, \$10; Massachusetts, \$25; Dakota League, \$35; Members, \$10 (pd.); Michigan City, \$5; Milwaukee, \$10; Minnesota, \$10; Mississippi, \$10; Missouri, \$10; Nebraska, \$10; New Hampshire, \$10; New Mexico, \$5; North Dakota, \$10; Ohio, \$10; St. Paul's Cathedral, \$25; Pennsylvania, \$10; Pittsburgh, \$10; South Carolina, \$5 (pd.); Tennessee, \$10; Utah, \$10; Virginia, \$10; Washington, \$10; Western Michigan, \$25; Friends, \$3 (pd.); Mrs. Watson, \$5 (pd.). Total, \$503.

Please remit through Diocesan Treasurers to Geo. Gordon King, Treasurer, 281 Fourth Avenue, New York.

A JUNIOR MAP.

We have made and hung in our Junior room a large map of the United States. It is divided into States, dioceses or districts and provinces. Pasted on each diocese is a picture of its Bishop and at the top of the map the pictures of our Presiding Bishop and the President of the Board of Missions, on either side the Bishops of the islands and the foreign districts. Each Junior is named for a Bishop, and at roll-call she responds by giving her Bishop's name and pointing to his diocese. Once a year she writes a short paper on her Bishop's work.—*Christ Church, Seattle.*

THE UNITED OFFERING OF 1916

WHEN our United Offering was \$47,000 larger than that of 1913 why were some of our most faithful workers disappointed? Most of us were thankful for such a healthy and normal gain. Is there any real cause for disappointment? Should we not be satisfied with this healthy, normal growth?

The United Offering is supposed to be an *extra thing*. Each year while we are making our gifts which help to fulfil the Board's appropriations—our gifts of duty; while we are giving our specials, as St. Luke's, Tokyo, St. Agnes', Kyoto, the Church General Hospital, Wuchang—our gifts of privilege; year by year this added gift of love and thankfulness is being gathered.

It is our theory that it is a gift made by degrees through the blue boxes obtained from the Missions House, which receive, day by day, week by week, month by month, on special anniversaries, the sums which make up at the close of three years our united gift, and, also, that with each coin that falls into the box a prayer is offered for God's blessing on the gift and its purpose.

And one other theory we have, that every woman in the Church shares in this gift. The Church Almanac gives something over one million as the number of communicants in the

Church. Let us suppose that five hundred thousand of these are women. If each of these women had made our theory practice by giving one cent a week during the three years past, our United Offering would have been \$780,000. Does this show why some of us were disappointed? Is there not ever more work for us all during these coming years, to gain all the women communicants as contributors, to get every one who gives to give *regularly* during the three years, and not to wait until the third year draws to its close to make a hasty effort so that our parish or diocese shall not be omitted from the list of United Offering givers?

Will not every woman find her own diocese on this list, look up the number of its communicants, halve that number to make the approximate number of *women* communicants, and work out the problem that we have shown here for the whole United Offering? Even should any one diocese make a better showing than the Auxiliary as a whole, has every woman in the diocese been reached, do all give regularly, praying as they give?

The United Offering Resolution and Prayer Card is ready for distribution. Boxes already in use should be kept and used during this triennium. Send for others as needed.

CONTRIBUTIONS BY DIOCESAN BRANCHES AT THE LAST TWO TRIENNIALS

	1913	1916		1913	1916
Alabama	\$ 2,305.10	\$ 2,127.44	Connecticut	7,802.06	8,893.60
Alaska	437.72	148.80	Dallas	1,105.70	1,100.81
Albany	3,910.07	4,333.88	Delaware	2,350.00	2,910.00
Arizona	141.63	320.00	Duluth	256.82	334.08
Arkansas	805.34	869.15	East Carolina	3,571.50	3,735.04
Asheville	1,335.72	1,424.63	Eastern Oklahoma	458.09	843.08
Atlanta	2,718.75	2,476.03	Eastern Oregon	117.05	133.34
Bethlehem	5,324.00	6,070.04	Easton	1,937.33	2,155.53
California	3,558.40	3,636.51	Erie	2,868.61	4,272.71
Central New York	10,011.00	11,195.15	Florida	593.83	451.00
Chicago	7,574.57	8,169.81	Fond du Lac	365.69	480.25
Colorado	1,687.66	2,004.00	Georgia	1,140.76	1,215.00
			Harrisburg	2,064.08	2,730.50

Honolulu	450.55	650.00	South Carolina....	4,219.10	5,279.68
Idaho	385.67	457.00	South Dakota	1,211.17	1,532.25
Indianapolis	1,167.43	1,228.73	Southern Florida..	657.50	906.48
Iowa	1,539.35	1,765.79	Southern Ohio.....	8,458.95	8,911.48
Kansas	652.50	700.00	Southern Virginia..	5,480.00	6,500.00
Kentucky	1,858.07	2,422.00	Spokane	155.00	365.00
Lexington	943.64	809.43	Springfield	415.84	660.00
Long Island	9,586.47	9,050.00	Tennessee	2,077.77	1,921.36
Los Angeles	3,020.50	4,010.00	Texas	1,184.71	1,246.24
Louisiana	1,855.88	4,017.83	Utah	550.14	559.42
Maine	1,563.00	1,428.47	Vermont	860.37	800.05
Marquette	589.25	665.92	Virginia	4,890.96	6,056.00
Maryland	6,468.92	7,177.00	Washington	4,009.32	3,952.34
Massachusetts	18,670.02	22,124.31	Western Colorado..	93.11	133.56
Michigan	4,112.39	4,706.00	Western Mass.	3,911.81	4,287.91
Michigan City.....	252.04	821.53	Western Michigan..	1,021.12	1,345.00
Milwaukee	2,415.35	2,553.82	Western Nebraska..	578.38	686.72
Minnesota	3,666.95	4,110.00	Western New York ..	7,053.85	8,152.88
Mississippi	1,190.10	1,378.18	West Missouri.....	615.40	819.31
Missouri	2,851.00	4,272.90	West Texas	1,470.78	1,310.94
Montana	730.62	671.34	West Virginia.....	2,834.37	3,585.53
Nebraska	1,020.00	1,302.00	Wyoming	497.46	590.00
Nevada	126.00	160.00	Africa—		
Newark	10,000.00	14,000.00	Liberia	156.75	10.00
New Hampshire....	1,461.55	1,485.38	China—		
New Jersey	6,472.02	8,181.50	Anking	19.37	30.19
New Mexico	218.81	495.56	Hankow	250.00	257.64
New York	36,817.61	37,806.76	Shanghai	480.58	560.97
North Carolina....	2,296.87	3,028.05	Cuba	269.61	152.96
North Dakota	908.12	1,073.49	Haiti	90.91
North Texas	190.56	669.44	Japan—		
Ohio	9,207.00	11,507.09	Kyoto	125.92	94.50
Oklahoma	480.00	650.00	Tokyo	187.75	244.47
Olympia	1,073.53	1,070.00	Mexico	54.50	15.00
Oregon	1,000.00	1,025.00	Panama Canal Zone	1.60
Pennsylvania	39,003.00	50,005.57	Southern Brazil....	165.38	128.00
Philippine Islands..	64.18	50.00	European Churches	503.00
Pittsburgh	3,551.06	4,397.85	Greece	20.00	26.41
Porto Rico	44.45	163.56	Church Periodical		
Quincy	690.00	1,435.00	Club	50.00
Rhode Island	6,729.00	5,263.00	Miscellaneous	1,417.24	584.22
Sacramento	386.22	536.88			
Salina	275.43	312.58			
San Joaquin	121.26	188.00			
			Totals	\$306,496.66	\$353,619.76

THE NOVEMBER CONFERENCE

ALL but the Fourth and Fifth Provinces were represented at the Conference on Thursday, November 16, by officers and members from Bethlehem, Connecticut, Honolulu, Idaho, Long Island, Los Angeles, Maine, Newark, New York, Oklahoma, Porto Rico and South Dakota. Mrs. Clapp, of Connecticut, presided over the business session, and Mrs. Knapp, of Ohio, a member of the committee planning the Conferences of this season, furnished material

from that diocese for this Conference.

The subject was, "The Parish Branch, the Weakest Point. What Is Prayer and How to Apply It?"

Miss Lindley opened the Conference with selected, helpful prayers, and the Conference brought out as weaknesses of our parish branches: A lack of an intelligent grasp of their official duties on the part of parochial officers; lack of a sense of individual responsibility, of zeal, of knowledge of the work itself and of the scope of the

Auxiliary's interest and effort; the habitual following of the line of least resistance in the selection of persons most easily secured rather than the difficult task of getting the best person for the work to undertake it.

Remedies suggested were: Institutes on Auxiliary work, the Auxiliary itself being the subject of definite study (a thorough scheme of such institutes in a diocese would be a yearly course by the president with diocesan officers, followed by sectional institutes, the diocesan president with the parochial presidents, the diocesan secretary with the parochial secretaries, the diocesan treasurer with the parochial treasurers, and so on); a correspondence course on the Hand Book of the Woman's Auxiliary, already prepared and to be conducted by Miss Tillotson; record books to be kept by leaders for all sorts of suggestions; parish officers appointed among the delegates to diocesan meetings to return to report to meetings of the parish branches, these meetings following directly so that knowledge and enthusiasm shall be fresh.

Again a message from Ohio defined prayer as talking with God; listening for His answer; petition, praise, intercession; not always words, but a dependence upon our Father; ceaseless prayer—the learning to apply it only possible through the constant use of it in connection with every event of life. The development of the prayer life slow, but earnest perseverance whether one "feels like it or not" will bring the blessing.

To apply this to the parish branch, the more general custom of a corporate Communion was suggested; prayer for definite objects at the meetings; the study of prayer, with such helps as the Bible, the Prayer Book, Blythe's "Thoughts on the Lord's Prayer," Bishop Gore's "Prayer and the Lord's Prayer," Fosdick's "The Meaning of Prayer," manuals of devotion, "The Sanctuary of Missions"

and prayer pamphlets sent out from the Missions House, the Missionary Calendar, the Quarterly Message from the Order of the Holy Cross; the study of the Lord's Prayer, taking it petition by petition and getting the members to bring in writing their thoughts upon each, to be compared with some book on the subject and so revised, corrected and endorsed; the use of those unable to attend our meetings as companions in our prayer and fellow-students in the study of what it really is and may become as a strengthener of our weak parish branch.

THE DECEMBER CONFERENCE

Thursday, December 21: 10 a. m., Holy Communion; 10.30-11, business session; 11-12, conference. Subject, "Our Juniors. Prayer, communion of the child with the Father."

THE PILGRIMAGE OF PRAYER

WITH the First Sunday in Advent, December 3, Maine and New Hampshire are leading us in our Pilgrimage of Prayer. We hope that each week this year may find our intercessions rising in diocese after diocese.

We hope that in every diocese the women of the Auxiliary may secure the aid of the clergy, and that in a large number of the parishes the parish priest will lead his people in their special intercessory meeting. When he can not do so, we are sure he will help the women to find collects peculiarly suited to the subjects of our intercessions, in the Prayer Book, the prayer leaflets—Nos. 50, 51, 52 and 54—to be obtained from the Church Missions House, the *Sanctuary of Missions* published month by month in the SPIRIT OF MISSIONS and in the manuals of devotion with which his library is supplied, as also the quarterly leaflets of the Church Prayer League.

THE JUNIOR PAGE

FROM THE JUNIOR DEPARTMENT OF THE DIOCESE OF CHICAGO

Miss Janet Childs, President; Mrs. B. S. Easton, Secretary; Miss Ellen Van Schaick, Educational Secretary; Junior Office, Church Club Rooms, Heyworth Building, Madison Street and Wabash Avenue, Chicago.

PACKING DAY AT ST. MARK'S, EVANSTON

THURSDAY, November 21, was packing day for St. Mark's Juniors, the day they work for and look forward to during the whole year. The 250 gifts, which are to help in making a Merry Christmas for the Indians at Ponsford, Minn., and for twenty-five colored children at St. Paul's School, Lawrenceville, Va., were displayed on tables. There were dolls dressed by the older girls, baby comforters, pencil cases, pincushions, calendars and a variety of other things, all beautifully made by the children. Then we had our "bargains," consisting of warm caps and mittens, mufflers, ties, dresses, etc., bought with the savings in the Juniors' weekly mite boxes. These gifts were packed by the helpers and the older girls, the total valuation being about eighty dollars.

The following service was used, with the rector leading:

Leader: "Accept, O Christ, our gifts which we offer unto Thee, for Thou hast said,"

Answer: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Prayers, including Junior Collect.

"O Lord Jesus Christ, Thou Child of Bethlehem, bless the children in the mission schools at" (*Names of places where boxes are to go.*) "May they be truthful, pure and obedient, ever ready to do their duty in that state of life to which Thou shalt call them, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

"Almighty Father, we ask Thee to bless

the work of our hands. For Thee we have done this work, to Thee we offer it. Grant us grace that whatever we do, in word or deed, we may do all in the Name of the Lord Jesus, as working only Thy will and Thy glory, through the same, Jesus Christ, our Lord. Amen."

"Our Father," etc.

(Tune "Jesus, Tender Shepherd.")

"Jesus, take the gifts we bring Thee,
Give them some good work to do,
May they help some one to love Thee:
Jesus, may we love Thee too.

Amen."

A NEW CHRISTMAS PLAN

Every leader knows the difficulties which have to be overcome to interest the Juniors in a Christmas box which must be started in June. The following plan was tried by one branch. In the May issue of the parish paper a notice was printed, stating that on Whitsunday the forces of the Junior Auxiliary and the Sunday-school would be united to load a Christmas tree with gifts for Alaska. A list of needed articles followed. On Whitsunday the children's service took on the aspect of a Christmas service, as carols were sung, and a huge Christmas tree held the place of honor near the chancel steps. At the close of the address, which was on Alaska, the children brought their gifts to the chancel. The open offering was used to defray the cost of sending the boxes. All the gifts were on their way before the end of June, and, thanks to the printed list, every article sent could be used by the missionary.

Will you give one family

A
MERRY
XMAS
DINNER?

We are but your agents—you are the host.

300,000 poor people cheered last Xmas in the U. S. by The Salvation Army.

Help us in this way to get close to these people. Give them at least one happy day in the year.



\$2.00 Feeds a Family of Five

Send Donations to Commander Miss Booth

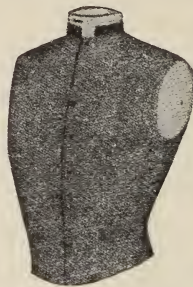
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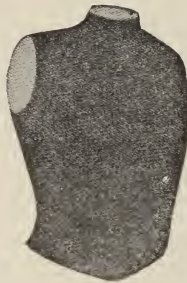
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